ZIONS HERALD

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THE WILLIAM MELVIN BAILEY
MEMORIAL CHAPEL

CENTRE METHODIST CHURCH, MALDEN, MASS.

FEBRUARY 19, 1947

FROM COVER TO COVER

In the declaration of his democratic convictions, David E. Lilienthal shows that he is A VERY REAL AMERICAN.

A report of the recent meeting of the METHODIST FEDERATION FOR SOCIAL ACTION, written by Mrs. Mary James Duner, director of the Chicago office of Methodist Information.

THE TRUTH ABOUT PASTOR NIEMOELLER, from the pen of Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America.

A NEW BIRTH OF FREEDOM, by the Rev. Philip S. Nason, minister of the First Methodist Church, Cortland, New York.

The Rev. Ralph Taylor Alton, minister of the First Methodist Church in Massillon, Ohio, asks: CAN THE DOG WAG ITS TAIL?

Plus Current News Stories of the Religious World, Timely Editorials and Book Reviews.

READERS WRITE

Churchmen Protest Niemoeller Sponsorship

Atta boy!

G. R. B.
Philadelphia Lawyer.

Amazed!

As one who has had intimate contact with the German church struggle since its beginning and the privilege of knowing most of its outstanding leaders I am amazed at the statements which you are reported to have signed in connection with the coming of Martin Niemoeller to Boston. Apparently you have been misled by the widespread campaign of misrepresentation that has been taking place in this country.

I was with him in Berlin soon after Hitler came to power and know that he was already the outstanding leader of the Christian opposition. I know that he was bombed four times by Hitlerite enemies, that he was called Jew-lover, that he signed sweeping condemnations of the Nazi party and went to Hitler in person to challenge him.

As one who found it practically impossible to convince many of my American friends of the true nature of Nazism in the late '20-ies, I know that many fine Germans were likewise decidedly confused by the lying propaganda of the Nazi party. Many prominent Jews were included in that group. As soon as Niemoeller found out the truth about Hitler—and that was about fourteen years ago—he started fighting. It is hard to find restrained language to describe those who now seek to belittle what he did: I can only assume that their error is based on complete misreading of the facts.

Henry Smith Leiper
Associate General Secretary,
World Council of Churches,
New York City.

Most Commendable

Your stand in regard to Niemoeller most commendable. Furthermore, for his freedom he offered to take command of a U. Boat against our country and the allies.

A. B. Bent
Winchester, Mass.

Supreme Court Decision

You see now in the decision of the Supreme Court that a state can transport pupils to private or church schools, where we are headed by a policy of compromise and appeasement. If Protestants have to pay for the support of schools completely under the control of one church, and in which schools it is taught there is only one church, and that the state has no right to teach, and that separation of church and state is wrong, how can it be said that they have religious liberty.

Is there any better way of establishing a church than to support its schools, which are simply Sunday schools with a secular course added to the religious instruction? Transporting pupils is nothing to be compared with the demands that will now be made—free textbooks will come next; then full support of a church controlled school system over which the government has no control. This will probably result in other churches—Lutherans, Jews, etc., setting up a system to be supported by the taxpayers. Then what will become of the public school system—the only force that will Americanize our population? It will result, if permitted to begin, in Balkanizing the country. There will be Greek schools, French American, Polish, etc., controlled by those who believe in keeping alive their own particular ideologies and languages, as Hitler did in other lands. Is there no one to protect the Constitution?

A. J. Read
Melrose, Mass.

All Men Are Sinners

I was very much surprised to read the article, "The Reconstruction of Protestantism" by the Rev. Clifford H. Osborne, in the Sept. 11, 1946 issue of Zions Herald.

The need of a dying civilization is to repent, believe and be baptized that they may receive the Holy Spirit.

The blood of Jesus Christ, God's Son, cleanses us from all sin.

There is only *one* name given under heaven among men whereby we can be saved —Jesus Christ.

The Gospel of Jesus Christ is still the power of God unto salvation to every one that believeth and condemnation to all who do not believe.

All men are sinners from Adam, and dead in trespasses and sin until born again, of the Holy Spirit, and no one becomes a son of God until he is born again and then has the right to say Our Father.

The preacher in the pulpit today is not preaching Jesus Christ and Him raised from the dead, and coming again. No, he is trying to feed the flock a so-called social gospel (husks) and all kinds of dope but Christianity.

The theological colleges and universities are turning out graduates who do not know Jesus Christ and His gospel. Denominations are competing with movies, theatres, dance halls, night clubs, and everything of the world, but are not saving a sinner from Hell.

True baptism is one of the first evidences of a real believer in Jesus Christ, in that going down into the water and coming up out of the water, shows he believes in the death, burial and resurrection of Jesus Christ.

The Apostles' Creed is the shortest, most concise statement that every true Christian believes.

Christianity is not a religion. All religions spring from man's or woman's imagination. There is only one true church in this world, composed of those who are born of the Holy Ghost, who are the body of Jesus Christ and his bride-to-be.

Herbert Tyler
Springfield, Mass.

Religious Freedom in Central America

I was interested in your forthright editorial of Jan. 29th regarding religious freedom in South America. I had an experience a few years ago which confirms your statements. I had planned a trip to Guatamala C. A. and without any trouble secured my ticket via United Fruit Lines. I left the shipping office perfectly assured that my ticket would be issued and forwarded to my home address.

Within 48 hours I was called by telephone from the office in Boston, and informed that the clerk had overlooked the fact that I was a Protestant clergyman, and they were not

permitted to sell passage to Protestant clergymen sailing to Guatamala. I asked whether this was the ruling of the office, or the State of Guatamala. He informed me that the restriction was made by the state.

I pressed my case on the ground that I was travelling as a tourist and not as a clergy. I won my case and sailed. My experience there soon convinced me that Protestant clergymen were non gratia. I had a very interesting interview with an aged priest who once lived in New Hampshire, and when he discovered I was a Protestant, and thinking I was a layman, he told me the following story about a young Baptist who got into the country and started a Sunday school, and was making some headway. He secured a class for Baptism. True to the custom of the country he made quite a feast to be served following the Baptism, but alas when the day arrived for the ceremony not one of them showed up. You could well understand it knowing the power and authority of the priesthood. My priestly friend enjoyed what to him was a huge joke on the poor Baptist.

Guatamala is one of the most beautiful pictureque countries of Central or South America. Its lakes, volcanoes, ancient cities, most of which have suffered terribly from earthquakes; its wonderful climate and hospitable people make it a paradise; on the otherhand it is one of the most priest-ridden countries on this hemisphere. It's churches and hospitals are maintained largely thru lotteries, and the poverty of the natives beggars description. I agree with you that Rome wants religious freedom, but it is anathema to share the same privileges with churches of the Protestant faith.

(Rev.) J. Arthur Edwards
Pawtucket, R. I.

This Is News

Here is an interesting story that you might use in some manner in Zions Herald. Our Methodist church in town is doing some things for the advancement of the Kindom since my coming nearly three years ago. But the story in point is this.

Yesterday, our United Churches joined with Bethany Congregational Church in sponsoring a service to which a rabbi had been invited as guest preacher. This was a morning hour. We filled the church! Rabbi Israel J. Gerber of Congregation Agudath Achim, Fitchburg, Mass., brought a splendid message on Malachi 2:10 pointing out the similarities between Jew and Christian. Every Jewish family in town was invited and all but one family came. It was a great day—to have Jews worshipping with Gentiles on the Gentiles' Sabbath in a Protestant church, listening to a rabbi deliver the sermon.

The attitude of the people was marvelous. Today I saw one of the younger Jews who was more than delighted with what happened yesterday.

This was a fine way, it seemed to us, to observe Race Relations Sunday.

(Rev.) F. W. Engel
Randolph, Vermont.

A Very Real American

The following text of David E. Lilienthal's statement to the Congressional Atomic Committee answering the charge of Senator Kenneth McKellar, D., of Tennessee, that he has communistic leanings, is a direct quotation of the United Press release which appeared in the *New York Times,* Feb. 5th, (Mr. Lilienthal is chairman-designate of the Atomic Energy Commission):

"This I do carry in my head, Senator, I will do my best to make it clear. My convictions are not so much concerned with what I am against as what I am for; and that excludes a lot of things automatically.

"Traditionally, democracy has been an affimative doctrine rather than merely a negative one. I believe—and I do so conceive the Constitution of the United States to rest upon, as does religion—the fundamental proposition of the integrity of the individual; and that all government and all private institutions must be designed to promote and to protect and defend the integrity and the dignity of the individual; that that is the essential meaning of the Constitution and the Bill of Rights, as it is essentially the meaning of religion.

Importance of Men Supreme

"Any form of government, therefore, and any other institution which make means rather than ends; which exalt the state or any other institution above the importance of men, which place arbitrary power over men as a fundamental tenet of government or any other institutions, are contrary to that conception, and therefore I am deeply opposed to them.

"The communistic philosophy, as well as the communistic form of government fall within this category, for their fundamental tenet is quite to the contrary. The fundamental tenet of communism is that the state is an end in itself, and that therefore the powers which the state exercises over the individual are without any ethical standard to limit them. That I deeply disbelieve.

"It is very easy simply to say one is not a communist. And of course, if my record requires me to state that very affirmatively, then it is a great disappointment to me. It is very easy to talk about being against communism. It is equally important to believe those things which provide a satisfying and effective alternative. Democracy is that satisfying affirmative alternative.

"Its hope in the world is that it is an affirmative belief, rather than being simply a belief against something else and nothing more.

"One of the tenets of democracy that grows out of this central core of a belief that the individual comes first, that all men are the children of God and their personalities are therefore sacred, carries with it a great belief in civil liberties and their protection, and a repugnance to anyone who would steal from a human being that which is most precious to him—his good name; either by impugning things to him by innuendo or by insinuations.

"And it is especially an unhappy circumstance that occasionally that is done in the name of democracy. This, I think, can tear our country apart and destroy it if we carry it further.

Democracy a Daily Need

"I deeply believe in the capacity of democracy to surmount any trials that may lie ahead, provided only we practice it in our daily lives. And among the things we must practice is that, while we seek fervently to ferret out the subversive and anti-democratic forces in the country, we do not at the same time, by hysteria, by resort to innuendo and smears, and other unfortunate tactics, besmirch the very cause that we believe in, and cause a separation among our people, cause one group and one individual to hate another based on mere attacks, mere unsubstantiated attacks upon their loyalty.

"I want also to add that part of my conviction is based on my training as an Anglo-American common lawyer. It is the very basis and the great heritage of the English people to this country, which we have maintained, that the strictest rule of creditability of witnesses be maintained and hearsay and gossip shall be

(Continued on page 190)

The Truth About Pastor Neimoeller

SAMUEL McCREA CAVERT

The presence of Pastor Niemoeller in this country is proving a spiritual blessing to the great number of people who are flocking to hear him. They see in him a living symbol of the fact that in Germany itself there was a courageous resistance to Nazism in the name of Christianity. They remember that he spent nearly eight years in Sachsenhausen and Dachau, although he could have been released at any time by agreeing not to attack the Nazi State. They have not forgotten that it was this evangelical pastor who so infuriated Hitler as to make him declare, "It is Niemoeller or I."

In the general chorus of welcome, however, a few captious voices complain that Pastor Niemoeller ought not to receive such a tribute from the American people. Curiously enough, some of these voices in the years between 1936 and 1944 were singing paeans of praise about him as an outstanding defender of freedom against Nazi tyranny.

The important issue, of course, is not their attitude toward him but the truth or error of what they are saying. Their criticisms are based on the following allegations:

(1) that Niemoeller was once a member of the Nazi party;

(2) that he had no quarrel with the political objectives of Hitler and was concerned only with a defense of the church;

(3) that he has not admitted the moral responsibility of the German people for their treatment either of the Jews or of the peoples of invaded nations.

Each of these allegations is false. Let us look at the record.

Was Niemoeller a Nazi?

Pastor Niemoeller, according to his own statement and the testimony of those who have known him long and intimately, was never a member of the Nazi party. No evidence has been brought forward by his critics to support the statement that he once belonged to the party. If there is any such evidence it ought not to be difficult to produce it, since the records of the party are now in the hands of Allied military authorities in Germany. It goes without saying that if General Lucius D. Clay or his office possessed such evidence he would not have given Pastor Niemoeller an exit permit to come to this country. I talked personally with General Clay in Berlin last July about Niemoeller's visit and at no time did he give the slightest intimation that he regarded the pastor as one who had ever been a member of the Nazi party.

It is true, of course, that before the evil genius of the Nazi movement became fully apparent Pastor Niemoeller was hopeful that it would do for Germany what it proclaimed it would do. He even voted for the party in a minor election in the earlier period. This was a time, however, when not even the Americans who had abundant opportunity to view the German situation objectively were yet alert to the menace of Hitler's leadership. In 1933 Niemoeller broke so completely with Nazism that the press and the radio of the world made it a feature story. This, it should be remembered, was five years before Hitler's triumph at Munich—an achievement which was widely hailed in America and England as meaning "peace in our time."

It is also true that Niemoeller offered his service to the German navy in September 1939. But it must be remembered that at this time he had been interned for two years, most of the time in solitary confinement so had no accurate knowledge either of Hitler's foreign policy or of the international situa-

On a Wide Circuit

W. W. Reid

Ehnes Memorial Church

I was walking down the main street of Umtali—rail and market center in Southern Rhodesia—on the morning of May 1, 1939, in company with Missionary Ernest L. Sells, my diary tells me.

We met Mr. Noble Lovett, one of the town's leading business men—and I was introduced as "from New York."

"Do you know Morris Ehnes?" asked Mr. Lovett.

"Yes, indeed, quite well," I replied.

"I remember when he started the work of The Methodist Church here. We were very fond of him. . . . I still hear from him once in a while. . . . Be sure to tell him Lovett was asking about him."

And I found that the fact I knew Dr. Ehnes was an open sesame to acquaintance with others of Umtali's "old timers." They told me of the institutions he had founded forty years earlier, and pointed to this corner and that other spot where "first" buildings stood.

On the same day we drove through the beautiful "Christmas Pass" to Old Umtali, twelve miles away, and there met native men who, as boys, had known Dr. Ehnes and had been in some of the early classes and services in that beautiful valley setting.

Morris Wellington Ehnes—fresh from scholastic fame and football fame at Ohio Wesleyan—had answered Bishop Hartzell's call in 1898 and became Methodism's pioneer missionary to Southern Rhodesia. The "mission field" then consisted of a small congregation of white people that the bishop had gathered together in a Dutch trading store in Umtali on Dec. 12, 1897; and a 13,000 acre town and farm and buildings given the bishop by Cecil Rhodes that same year.

Dr. and Mr. Ehnes remained only three years in Africa—the then little-known "African fever" took hold on his robust frame, and he never fully recovered from its effects. But in those three years he laid foundations: the Umtali Academy (organized with thirteen pupils forty days after Dr. Ehnes arrivad); a pole, mud, and grassroofed church, now St. Andrews Church; a Sunday school: all in Umtali. While in Old Umtali, with the Rev. M. H. Reid as a helper, school and chapel and the beginning of native pastor-teacher training were organized. And before Dr. Ehnes returned to America he saw the Old Umtali staff augmented by the Rev. Eddy H. Greeley, the Rev. John M. Springer, and Mrs. Helen Rasmussen (now Mrs Springer).

So the memory of the deeds of Morris Ehnes live on in Rhodesia—and will live on. During the forty years he labored for missions after his return to America, Africa and Rhodesia were his first love, and much of his service was for them.

And now his memory is to be further perpetuated by the erection of the "Ehnes Memorial Church" for which funds are being raised by the Board of Missions and Church Extension.

The William Melvin Bailey Memorial Chapel

M. Louise Small

Center Church Malden, Mass., was signally honored on Sunday, Jan. 19th, by the presence of Bishop Edwin Holt Hughes who came on from his home in Chevy Chase, Maryland, to dedicate the beautiful memorial chapel presented by the Bailey family to commemorate the life and continue the influence of William Melvin Bailey in Center Church, where he was a long-time valued member, a steward and a former trustee. Mr. Bailey had also served on various important committees and had given valuable advice and assistance on matters of finance and care of church property. Center Church is deeply grateful to the Bailey family, Mrs William Melvin Bailey, Mrs William Leonard Bailey, Mrs. Ruth Bailey Graves and Mrs. Miriam Bailey McNeal, for this beautiful and fitting memorial. The dedication at 3 o'clock was conducted in Bailey Chapel by Bishop Hughes and the minister, the Rev. Harry Belmont Hill. The presentation was made in behalf of the family by Mr. Leonard Bailey, and the chapel was accepted in behalf of Center Church by Mr. Ralph N. Knight, president of the board of trustees. There was music by the church quartette.

The memorial service was continued in Hughes Hall at 3.30, with Mr. Hill presiding. The hymn, "A charge to Keep I Have," was sung by the congregation, the call to worship was led by Mr. Hill, and prayer offered by Dr. D. Harold Hickey, pastor of the Robinson Memorial Church. The church quartette rendered "God is a Spirit." Mr. Hill spoke feelingly of Mr. Bailey as one who stood behind his minister, always enabling him to do better work; and told of our joy in having our beloved Bishop Hughes address us in this hall which bears his name.

After the singing of "The Church's One Foundation" Bishop Hughes, speaking in response, told of his gratitude to the trustees and official board for placing his name above the doorway of this new and commodious hall. He reminded us that he was our senior living pastor, the senior living pastor of every church he had ever served, the senior president of three colleges, the senior president of his college fraternity, the senior of every organization with which he had been connected, and by order of election, the senior Methodist bishop on this planet.

The bishop told of his long and intimate friendship with Mr. Bailey to whom he could have gone even at "triple midnight" knowing that there was nothing in his power that Mr. Bailey would not have done for his friend. Bishop Hughes spoke with satisfaction of Mr. Bailey's attitude: that instead of slackening his interest with the passing years, he had tightened his hold on his home, his business and life. He was not a diplomat, but was exceedingly frank, insisting that nothing should be glossed over. He was a faithful steward.

(See Cover Picture)

tion. Moreover, as he explained in a published statement, he assumed that there was a strong movement of underground resistance to Hitler among military and naval officers that by identifying himself with them he could do more to overthrow the Fuehrer than by staying in a concentration camp. In any case, it is not fair to attach more importance to this single incident than to Niemoeller's whole anti-Nazi record.

Did He Oppose Nazi Political Objectives?

It was the Nazi attempt to force the church, along with all the other social institutions of Germany, into conformity with its own ends that awakened Martin Niemoeller to a heroic defense of freedom of conscience. But to infer that this meant that he was concerned solely with an ecclesiastical problem is wholly unjustified. The truth is that it was impossible to separate the particular issue of freedom for the church from the whole issue of freedom for anybody or anything under the totalitarian regime.

This was illustrated in one of the earliest clashes between Niemoeller and Hitler. It had to do with the Nazi racialistic doctrine—more specifically, the so-called "Aryan paragraph," designed to eliminate all those of Jewish descent from any post of leadership anywhere in Germany. Niemoeller repudiated the principle by insisting, in an article in "The Young Church" in 1933, that it was contrary to Christian teaching and so must not be applied in the church. The effect of this action (for which he was temporarily removed from his Dahlem church) was to call the entire theory of racialism into question.

If documented evidence of Niemoeller's opposition to Nazi political objectives is desired it is immediately at hand in the famous letter of the Evangelical Church to Chancellor Hitler in June 1936. This was widely quoted in the press and published in full in November of the same year by the Carnegie Endowment for International Peace. This letter, which bore the signatures of Niemoeller and nine others, deals not only with the problem of the church but also with burning issues of national policy. For example:

> "When blood, race, nationality, and honor are thus raised to the rank of qualities that guarantee eternity the Evangelical Christian is bound, by the first commandment, to reject the assumption. When the 'Aryan' human being is glorified, God's Word bears witness to the sinfulness of *all* men. When, within the compass of the National Socialist view of life, an anti-Semitism is forced on the Christian that binds him to hatred of the Jew, the Christian injunction to love one's neighbor still stands for him opposed to it."

Again, listen to this, from the same document:

> "The Evangelical conscience, that shares the responsibility for the people and the government, is most heavily burdened by the fact that there are still concentration camps in Germany, that describes itself as a country in which justice is administered, and that the measures and actions of the secret State police are exempt from any judicial control."

The critics who today allege that Pastor Niemoeller did not oppose the political objectives cite the despatches of certain newspaper correspondents who reported an interview with him in Naples in June 1945, just after he had been released from concentration camp. But these despatches gave a gross misinterpretation of his views. When he said, in reply to a question, that he opposed National Socialism for "religious reasons" they jumped to the hasty and unjustified conclusion that he was interested only in Nazi intrusion into ecclesiastical affairs. Fortunately, there is convincing evidence that he meant something very different from what they inferred. Chaplain (Major) David L. Ostergren, who was then in Naples and in daily contact with Niemoeller, talked with him on the afternoon of the same day on which the interview took place, and before Niemoeller knew what the reporters said. This is Major Ostergren's account

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Did Wesley Ever Sleep?

It was at four o'clock in the afternoon on that famous Tuesday Oct. 14, 1735 when John Wesley boarded the good ship *Simmonds* to start his first trip to America. John and his brother Charles occupied a cabin in the forecastle of the ship. The records of Wesley are not clear, but it was not until the following Tuesday that they actually sailed. By the end of that first week, Wesley had organized his own day and also that of his companions. He started to learn the German language so that he would be able to converse with the Moravians who were on board. He and Charles arose at four each morning and spent an hour in private devotions; from five until seven o'clock they read the Bible together "so that we might not lean to our own understandings." At seven o'clock they had breakfast, and at eight o'clock, thirty or forty of the ship's passengers assembled for public prayer meeting. During the remainder of the morning John studied German, and Charles wrote sermons. (Just two days before they had boarded the ship, Charles Wesley had been ordained a priest of the Anglican church). After the noon meal, John Wesley indicates in his Journal that they might have taken a nap—although he says that they read to those of whom each had taken charge. More prayers were said at four o'clock; then the evening meal was followed by an hour of group reading and conversation. At eight o'clock they had a closing service of prayer and exhortation. "Between nine and ten we went to bed, where neither the roaring sea nor the motion of the boat could take away the refreshing sleep which God gave us."

Moderns who have trouble sleeping might do well to consider the Wesleyan routine. But what is more important than that, we ought to ponder this schedule and see its relation to the systematic way in which the Wesleys did their religious growing. It is true that at this point in John's development, his heart had not been "strangely warmed" and that he depended upon the doing of works for salvation, but he never retreated from the determined discipline of daily living, "to the glory of God."

Do you know of any person who has ever achieved life's real satisfactions who did not find it necessary to discipline himself?

The Supreme Court Ruling

Protestants who have opposed the use of public funds for parochial school purposes were greatly disappointed last week when they read the decision of the Supreme Court of the United States concerning parochial bus transportation in New Jersey.

Mr. Arch Everson of Ewing, N. J. had objected to the state law in New Jersey which allowed public tax funds to be used for bus fares for children attending Roman Catholic schools. He got the Supreme Court to hear his two objections: 1. you cannot take by taxation a man's property and give it to someone else; 2. there must not be any law in the United States which respects the establishment of a religion or prohibits the free exercising of a religion.

The court, by a five to four decision ruled against Mr. Everson and its majority opinion said that New Jersey could use public funds to get children to Catholic schools since those schools provided a public benefit available to people of any religious belief.

The minority opinion cited both the first and the fourteenth amendments as sufficient grounds to forbid the use of state funds for religious purposes.

Naturally this ruling has no application to the other sixteen states that allow our Roman Catholic neighbors to use public taxes for the propagation of their faith. There will be other suits—and we hope that they take place very soon. If the present ruling is not reversed, the entire structure of democracy is threatened. There must be no public taxation for religion!

Before It Is Too Late!

Methodists have a very special place in their hearts for David Lilienthal. His dynamic conception of Christian service as presented last fall at the Crusade for Christ meeting on stewardship will never be forgotten. But more important than all of the stirring things he has said is the demonstration of great statesmanship which he has given in the direction of the world-famous Tennessee Valley Authority. Now he is having to "go through the mill" which is being run by little politicians who are determined that the way to clean up Washington is to throw out all of the furniture. The attacks by Bridges, Wherry and McKellar are so full of bias and political bickering that one wonders why these politicans would allow such remarks to become part of public record.

When men like Secretary Patterson take the stand for Lilienthal then we are encouraged. We hope Senator Vandenberg will have made his position clear by the time this issue has gone to press. Obviously the Republicans will have made a tragic mistake if they allow their reactionary minority to "whip" Mr. David E. Lilienthal out of government service.

Calling for Preachers

There is a shortage of ministers. Not only Methodism, but all of Protestantism recognizes the need for more preachers and *better* preachers. As part of our year of stewardship in the Methodist Crusade for Christ a specific attempt is being made to recruit 5,000 new ministers. Many will decide for the ministry who should not, but if the effort to select our very best young people for this high profession is a sincere effort grounded in a profound Christian sense of overwhelming personal responsibility for the building of a kingdom of God, then we may feel that such an effort is of supreme worth.

Edwin A. Hunter has compiled a book that might well be put into the hands of every young person who contemplates entering the Christian ministry. It is entitled "My Call To Preach." It is a compilation of thrilling stories by some of Methodism's greatest preachers.

These men tell how they were called to the Christian ministry. Some of the stories sound impossible—others are almost naive—yet all of them are sincere descriptions of what might be expected as valid religious experience in the choosing of the ministry as a life work.

*"My Call To Preach," edited by Edwin A. Hunter, Board of Evangelism of The Methodist Church, Nashville, Tenn.

Federal Aid to Education

The Federal Council of Churches has taken a positive stand on the matter of federal aid to public schools. They noted the deterioration of America's public schools and said that to allow this trend to continue was to invite "social disaster." In urging that federal appropriations be granted to increase salaries, improve teaching standards, and modernize equipment, the council names three specific conditions for the granting of such funds:

1. "That no federal funds shall be made available to states to be used in such a way as to discriminate against any minority racial group;"
2. No "federal control in matters of educational policy;"
3. Funds only "for such schools as the constitutions or statutes of the several states make eligible for state support."

This is a band wagon onto which every Protestant churchman ought to jump! Public education is not and must never be sectarian. It must be a force for the development of sturdy citizenship and for thorough grounding in the essentials of democratic education. We should demand that the council's lead be followed, and urge our representatives to go to work on this exceedingly vital issue.

Good for the Bakers!

The February 9th issue of the parish news at Bala-Cynwyd Methodist Church has a short paragraph of tribute to Mr. and Mrs. Frank E. Baker. It seems that the Bakers have been church school teachers for many years—they are not only good teachers, but they always arrange to have good substitutes whenever it is absolutely necessary for them to be absent. Moreover, the Bakers are always *early* for church school! That, ladies and gentlemen, is good stewardship!

There are many Mr. and Mrs. Frank Bakers throughout Methodism. We ought to begin to tell the world about them. Methodism is a movement of laymen, not an ecclesiastical following of a hierarchy. The success of Methodism is determined by the number of Mr. and Mrs. Frank Bakers there are in every nook and corner where our great church is at work. Have you a Mr. and Mrs. Frank Baker in your church?

Methodist Federation For Social Action

MARY JAMES DUNER

The Methodist Federation for Social Action, an unofficial organization of The Methodist Church, which held its national membership meeting at Garrett Biblical Institute, Evanston, Ill., Dec. 31st to Jan. 2nd, is:

" An organization which rejects the method of struggle for profit as the economic base for society; which seeks to replace it with social-economic planning in order to develop a society without class distinctions and privileges."

The program of the three-day conference included addresses, panel discussions and commission meetings. All were based on the theme "Achieving the Common Man's World," which was developed along three major emphases: 1. The international scene, particularly the American foreign policy in China, Russia, and colonialism; 2. The church and labor, and 3. Race relations.

Bishop Lewis O. Hartman, of Boston., president of the federation, gave the opening keynote address, in which he said "today is the day of opportunity for a genuine social evangelism in The Methodist Church. The field is ripe for the harvest." He summed up the purpose of the federation by saying that it "stands upon the teachings of Jesus who proclaimed the supremacy of love, the sacredness of human personality, justice and fair play in human relationships and the brotherhood of all men."

The Rev. Jack R. McMichael of New York, N. Y., executive secretary, warned of the threat of an economic depression in America, and stressed the need for a strengthened Federation program seeking passage of "constructive social legislation."

The 200 delegates who came from all parts of the country heard Dr. Herbert Abrams, who recently has returned from China where he served with the U. S. Public Health Service as a medical officer for UNRRA, say that "it is time the American people questioned our policy in China and demand that the United States adhere to President Truman's policy that we help only a democratic Chinese government.

"The true issue in China is not communism, or Russia. The Chinese people are waging a struggle to free themselves from the shackles of a feudal-fascist system which for centuries has kept them in a state of semi-starvation and feudal bondage. They are fighting for a democratic republic modeled after our own. It is difficult for them to understand why a country which waged a similar revolution in 1776 is now trying to crush the Chinese in their own fight for independence."

Dr. Harry F. Ward, professor emeritus of Union Theological Seminary in New York, told the group that "the same communication cartels used to wage the anti-Soviet propaganda campaign prior to World War II," have now been resumed in a "strenuous campaign of misrepresentation and distortion and lying about the Soviet Union and its activities."

Mrs. Paul Robeson, recently returned from South Africa, and author of "African Journey," said that until colonialism is banished throughout the world, "none of us need even think of relaxing or settling down, because the the war which includes the peace, will not be finished."

Church and Labor

Dr. Henry Hitt Crane, pastor of Detroit's Central Methodist Church, and chairman of the Citizen's Fact-finding Committee in the General Motors and United Automobile Workers controversy (C.I.O.), said that most church people are white collared workers and antagonistic to labor.

The average preacher has three choices, he said: One, to consider the task of bringing the church and labor together as hopeless; two, to preach the truth in behalf of labor and take the criticism of a congregation conditioned to hate labor, or three, to stay in the church and keep on working for an understanding between labor and white collar workers.

John G. Ramsey, of Atlanta, Ga., religion and labor leader for the United Steel Workers of America, said that "church people are ready to denounce and excommunicate labor interested people." He added: "Ministers in the south are afraid to work with labor because they are threatened with not

(Continued on page 185)

There Are No Inferior Races!

John Haynes Holmes

Reprinted from *Labor Reports*

Tolerance is so simple, goodwill is so easy! Why should there be any trouble between men?

If we look into occasions where prejudice and hate prevail, we find invariably some superstition that is eating away like a cancer at the souls of men. Anti-Semitism, for example! All tangled up in this monstrous ill of our contemporary life is the theological superstition that the Jews killed Christ. Now the Jews didn't kill Christ! They followed him in multitudes and heard him gladly, say the Scriptures. His cruel crucifixion was the outcome of a conspiracy between a little group of priests on the one hand and the Roman administration in Palestine on the other. Jesus was a Roman criminal, condemned by a Roman procurator, and nailed to a Roman cross by Roman soldiers. But suppose he had been put to death by Jews, as Socrates was put to death by Greeks voting in a popular assembly? Do we blame and persecute the Greeks today for this offense in their history? Why then the Jews? The whole thing is preposterous.

Or take the Negroes, and the prejudice against them in this country of ours! This prejudice is all rooted in the superstition of racial inferiority, aided and abetted by the historical tragedy of chattel slavery and its degradations. There is no prejudice against Negroes in other parts of the world where they have been allowed to stand upon their own feet with other men. For the idea of inferiority by virtue of blood or skin is a myth pure and simple. Scientists are agreed that there are no inferior and superior races. Inferior and superior individuals in all races—yes! But no inferior groups by any definition of variation! The Negroes are men, dowered with all the gifts of human nature. They are children of God, graced by the glory of his holy spirit. To brand them as inferior is to brand ourselves with the shame of unpardonable ignorance.

So also with aliens, who suffer from discrimination in all countries! Here the superstition at work is the strange idea that difference means debasement. The foreigner is different from us. He speaks a different language, wears different cloths, has a different way of doing things. But this does not mean that he is socially, or culturally, or spiritually lower than ourselves. It is time that the contemptuous sneer so long implicit in the word "foreigner" be done away with. We have much to learn from foreigners, and therefore, must respect, honor, and love them.

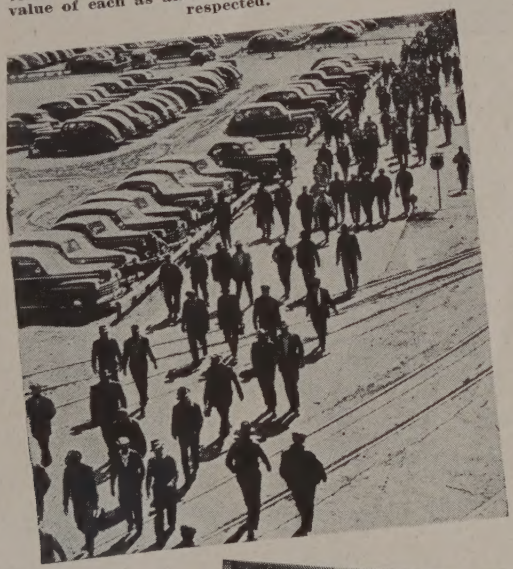
Yes, it is superstition that does the business. The whole miserable plague of intolerance and hate springs from false ideas that, in one way or another, have been planted in our minds. "An enemy has invaded us, and sown tares among the wheat." Root out those tares! Clear our minds of superstition! Know the truth, and we shall be just and kind to all men everywhere!

Roasting potatoes is one of boyhood's delights. These American boys know nothing of what children their age are suffering as a result of totalitarianism.

Now is the time to oppose peacetime compulsory military or civilian training.

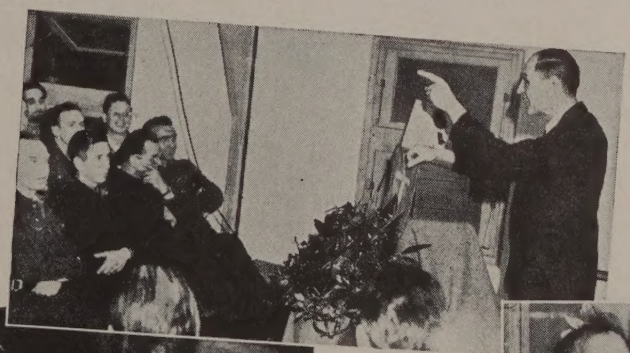
Military police of the U. S. Army. The dignity of the individual cannot be preserved in a mechanized force.

These workers leaving a manufacturing plant form just a small group of the total, but the value of each as an individual is recognized and respected.



WE HAVE A RESPONSIBILITY FOR THE WELFARE AND DIGNITY OF THE INDIVIDUAL

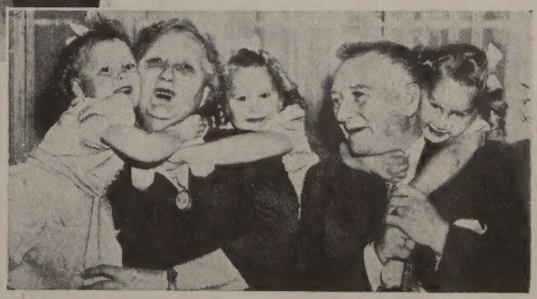
The Liberty Bell—a symbol of freedom especially cherished by Americans in these days of increasing pressures from statism now evident throughout the world.



Victims of totalitarian greed, this family of Slovak refugees, together with 200,000 of their displaced countrymen are returning to their homeland.

Throughout the German occupation of Norway, these grandparents dreamed of the day they would come to America and meet their triplet granddaughters.

Pastor Martin Niemoeller addresses German prisoners of war in England. He was imprisoned in his own country for eight years because he dared oppose Nazi policies.



THE YEAR OF STEWARDSHIP IN THE CRUSADE FOR CHRIST

PERSONS

The Rev. Julius P. West, Gleasondale, Mass., retired member of the New England Conference, passed away on Feb. 12. Funeral services were held at the Gleasondale Methodist Church on Friday, Feb. 14th under the direction of the Rev. Francis D. Taylor, superintendent of the Worcester District and the Rev. Herbert F. Lowe, pastor of the church. Mr. West leaves three daughters: Ruth, with whom he made his home; Mrs. John Knopp and Mrs. Dominic Bartolomucci, and two grandchildren.

The Rev. Dr. Ralph Brainerd Urmy, who retired in 1940 after serving in the Methodist ministry for forty-four years, died on Feb. 1st at his home in Chappaqua, N. Y., at the age of 79. Dr. Urmy served Methodist churches in New Jersey, was pastor of Bellevue Methodist Church in Pittsburg, Pa., from 1921 until 1928 and was editor of *The Pittsburgh Christian Advocate* from 1928 to 1932. Dr. Urmy is survived by his wife, a daughter, Miss Marion Urmy of New York; three sons, Dr. Thomas Van Orden Urmy of Williamstown, Mass., Ralph B. Jr., of Springvale, Calif., and Keith of New York; and a brother, Percival of Berkeley, Calif.

The Rev. H. Elliot Chaffee, minister of First Methodist Church, Pittsfield, Mass., has been appointed assistant to the president of Green Mountain Junior College, Poultney, Vt. The appointment, which takes effect April 7th is a confirmation of action taken by the trustees at their semiannual meeting in Albany.

At the Fourth Quarterly Conference of the First Methodist Church of Concord, N. H., held on Feb. 6th, the members present voted to elect an official committee to consult with a similar committee from the Baker Memorial Methodist Church regarding the feasibility of merging the two Methodist churches in Concord. The following members were elected to this official committee: Mr. Winfield Phillips, Mr. George Ledward, Miss Ruth Cutter, Mrs. Virginia Stokes, Mr. Shelby Walker, Mrs. Thelma Boutwell, Mrs. Mildred Hanna, Mr. Ralph Flanders, and Mr. Raymond Perkins.

Denver, Col. (RNS) The Denver Ministers Alliance has taken action favoring passage of the fair employment practices bill, and a bill which would outlaw restrictive covenants, now before the State Legislature. The resoulutions urged members of the alliance "to do their utmost to secure adoption of this important legislation."

Richmond, Va. (RNS) A plan for union between the Presbyterian Church in the USA and the Presbyterian Church in the US (Southern) is now complete except for one item, according to Dunbar H. Ogden of New Orleans, chairman of the Southern union committee. *The Presbyterian Outlook* here quoted Mr. Ogden as reporting that only property matters remain unsettled in the plan, and that on this issue his committee has reached a compromise agreement which will be presented to the USA group. Final details are expected to be completed at a joint meeting of the USA department and the US committee in Cincinnati March 12 and 13. After that time the plan will probably be made available for study. The completed plan will be presented to the General Assemblies of both churches in May.

The Rev. Ernest Shepherd, minister of Baker Memorial Methodist Church, Concord, N. H., newly elected chaplain of both House and Senate at the recent meeting of the New Hampshire General Court, receives instruction in his duties from Clarence Dubois, sergeant-at-arms for the House of Representatives.

Tokyo (By Wireless) (RNS) Dr. Toyohiko Kagawa, Japanese Protestant leader, will be permitted by American occupation authorities to take his seat in the House of Peers at its next session, it is reliably learned here. Official announcement regarding Dr. Kagawa's "clearance" was expected to be made momentarily by SCAP, which nearly a year ago named him among 30 newly-appointed members of the House of Peers ordered not to be seated until investigation was made of their wartime records.

Laymen's Sunday Feb. 23rd, has been designated in the churches of the New England Southern Conference as "pay-up day" on Crusade for Christ pledges. All churches have been notified through the office of the district superintendents of the amounts which are yet to be paid on their Crusade pledges. Amounts collected on that Sunday or already in hand are to be forwarded as rapidly as possible to the office of the conference treasurer, Mr. Edward M. Wheeler, 53 Glenham St., Providence, R. I. It is believed that by this plan the full quotas pledged by the districts will be met and the conference will be over the top in its giving to the $25,000,000 goal of the Crusade for Christ for Methodist work in relief and rehabilitation. Working with the district superintents, Drs. Earl E. Story, Orville E. Crain and G. Albin Dahlquist, have been W. Ralph Ward, Jr., P. Q. Brooks and S. Raymond Luthy, ministers of the conference appointed by Bishop Hartman for this specific purpose.

The Rev. Garland Evans Hopkins, of Winchester, Va., an associate secretary of the Board of Missions and Church Extension of The Methodist Church, is enroute to Palestine and the Far East to study the future of Christian missions in the light of certain economic and political conditions, it is announced by Dr. Ralph E. Diffendorfer, the Board's executive. Dr. Hopkins, who was a chaplain with the rank of major in the Pacific theater from 1942 to 1946, also carries instructions from the International Missionary Council, the Foreign Missions Conference of North America, and the World Council of Churches for some of these studies. He will be overseas until June.

Geneva (By Wireless) (RNS) Methods of converting communists to Christianity were discussed here at sessions of an international conference on evangelism sponsored by the World Council of Churches. The gathering of Protestant church leaders from 15 countries was told that attempts to convert communists are more likely to succeed if the approach is made by individuals rather than by organized church groups.

Chicago (RNS) American Protestants are lagging behind Jews and Roman Catholics in their overseas relief donations, the Rev. M. R. Zigler, executive secretary of the Church of the Brethren relief committee, told a press conference here. "The Protestants of the United States have not supported overseas relief as well as have the two other major faiths," he said.

Washington, D. C. (RNS) A group of men, all ardent anti-draft religionists, burned what they said were their draft cards in front of the White House here in a protest against peacetime conscription. The group defied a Selective Service headquarters warning that willful destruction of draft cards is punishable by five years in prison and fines up to $10,000.

Chicago (RNS) Erection of new buildings to cost at least $49,000,000 will be undertaken by 100 Methodist hospitals and homes as soon as construction can be started, Dr. Karl P. Meister, executive secretary of the board of hospitals and homes of The Methodist Church, announced here. His report disclosed that the nation's Methodist hospitals are worth $118,000,000 and received new endowments last year totaling $5,000,000. The Methodist institutions have 15,926 persons on their payrolls including 4,400 doctors, 2,491 graduate nurses, and 6,849 student nurses.

New York (RNS) Resignation of John Foster Dulles as chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches was called for here at the annual meeting of the Church League for Industrial Democracy.

"Your Church—Your Life—You" will be the subject of the address to be given by the Rev. Dr. John W. Rustin at the Methodist mass meeting for laymen, Newtonville, Mass., Methodist Church, on Feb. 25th. Tickets for the dinner, to be served at 6.30, must be secured from the charge lay leader by February 23rd.

The widow of Professor George Croft Cell is now making her home at the Muller Rest Home, 596 Haverhill St., Lawrence, Mass.

Dr. Albert E. Beebe, treasurer of the Board of Missions and Church Extension, announces the receipt of $1,200,000 as a partial distribution of the estate of the late Mrs. Annie Merner Pfeiffer, of Riverside Drive, New York City. Of this total, $300,000 is for the work of the Board's Division of Foreign Missions; $300,000 for the Division of Home Missions; and $600,000 for the Woman's Division of Christian Service. The last is to be equally shared by the Home Department and the Foreign Department of the Woman's Division. During her lifetime Mrs. Pfeiffer gave many millions to Methodist missionary, philanthropic, and educational enterprises.

Perry W. Howard, Negro member of the Republican National Committee, has presented to Senator Taft a five-point legislative program which he believes colored people want enacted. The program includes abrogation of the senate rule that makes filibusters possible, a fair employment practice bill, abolition of the poll tax, an anti-lynching law, and a Federal aid to education bill. The last named, Howard said, should carry "guarantees of a fair and equitable distribution of funds in states which maintain separate schools for the races."

Dr. Ralph F. Strebel, of the School of Education faculty of Syracuse University (Syracuse, N. Y.) has been appointed chief in education and curricula in the American zone of occupation in Germany, and has recently assumed his duties, with headquarters in Berlin. In a letter to Chancellor Tolley of Syracuse, Dr. Strebel writes in part: "In our sector, I have found that for the most part, the German teachers and administrators are eager to learn about the methods of democratizing their work. I will be in the schools continuously dealing with grass root problems and issues."

Gospel Preaching With Films

RNS Photo

PITTSBURG—Because "religious motion pictures can be more inspiring than most sermons," S. Paul Locke, a local accountant, utilizes his knowledge of photography to fullfill a boyhood ambition to preach the gospel. Instead of delivering sermons, he operates his movie projector to exhibit religious films, travelogues and suitable Hollywood productions as a practical method of bringing visual education and entertainment to churchgoers. Locke offers his services and equipment free to any church. Shown with him is his daughter, Pauline, who also operates the projector.

A notable list of eminent American preachers has been announced for this season's Thursday Lenten sanctuary services offered each year by the Asbury-First Methodist Church of Rochester, New York. In the order of their appearance they are Dr. Norman Vincent Peale, Collegiate Reformed, New York City; Bishop G. Ashton Oldham, Episcopalian, Albany, New York; Dr. Robert James McCracken, Riverside Baptist, N. Y. City; Dr. Ralph W. Sockman, Methodist, New York City; Dr. Oscar F. Blackwelder, Lutheran, Washington, D. C.; Dr. James Gordon Gilkey, Congregationalist, Springfield, Mass.; and Dr. Bernard C. Clausen, Baptist, Cleveland, Ohio. For the past four years it has been necessary to hold two identical services, one at four in the afternoon and the other in the evening, each preacher giving his sermon twice to a total attendance of from 1,800 to 2,000 worshippers. Dr. Weldon Crossland and Dr. F. La Mont Henninger are respectively minister and executive minister of Asbury First Church.

Massachusetts Conference On Legislative Action

The New England Conference Chapter of the Methodist Federation for Social Action, together with the social action groups of the other Protestant churches, is supporting the "Conference on Legislative Action" sponsored by the Legislative Committee of the Massachusetts Council of Churches. The date is Monday, Feb. 24th, from 10:00 a.m. to 9:30 p.m. The place is the First Methodist Church, Tremont Street, Boston. The program of real authorities on the key areas of church legislative interest should speak for itself. The federation is making the conference its Spring project this year. Ministers and laymen and women are cordially invited. Come and meet with the leaders of progressive Protestantism in Massachusetts!

There will be no registration fee. Those wishing supper reservations should write at once in care of Villaume, Massachusetts Council of Churches, 14 Beacon Street, Boston.

The program will be as follows: General topics under discussion will be, Education for Democracy, Strengthening Democracy Through the Family, Control of Liquor and Racing Evils, Housing and Social Security, Organization and Proceedings for Church Social Action Committees and Democracy in Industry.

Among the speakers will be Mr. Hugh Nixon, executive secretary, Mass. Teachers' Federation; Professor Talcott Parsons, Harvard University; Dr. Ernest R. Caverly, superintendent of schools, Brookline, Mass.; Judge Emma Fall Schofield of Boston; Professor Albert Morris, Boston University; Dr. Joseph Thimann, medical director of Washingtonian Hospital, Boston; Arthur J. Davis, Temperance League; the Rev. Ernest A. Thorsell, First Universalist Church, Weymouth, Mass.; Albert Bigelow, chairman, Emergency Housing Commission; John F. Hardy, regional director, Social Security Administration; Professor Everett A. Marston, Boston University; Dean Walter G. Muelder, Boston University School of Theology and Professor Joseph F. Fletcher, Episcopal Theological School, Cambridge, Mass.

NEW YORK, Feb. 11th—Bishop Bromley Oxnam (right) congratulates officers of the New York East Conference in his study here on the completion of the purchase of a 26-acre camp on Shelter Island for training Methodist youth and church leaders. Outfitted with 43 buildings and full recreational facilities the grounds provide for 200 campers. It will be available to all organizations within the conference, also to other denominational groups. The purchase price, $81,500, was made possible through the gift of First Methodist Church, Brooklyn, N. Y., which was closed about a year ago. The trustees voted their total assets for the purchase and maintenance of such a camp. Showing the deed to the bishop are the Rev. Dr. Theodore C. Bobilin (center) of Mineola, president, and the Rev. Dr. Karl F. Moore, Rockville Center, vice president of the newly formed Methodist Training Center Corporation, the camp's governing body.

Mr. and Mrs. Nelson S. Hoisington, members of Broadway Church, Somerville, Mass., celebrated their fiftieth wedding anniversary on Jan. 27th and were given a reception after the church's Sunday evening service on the 26th. The couple received gifts in recognition of thirty three years of faithful and effective service. Mrs. Hoisington has been active in the W.S.C.S., the Missionary Society and in Sunday school work. Mr. Hoisington is now head usher, treasurer of benevolences and church lay leader.

Rev. Otis Lee Monson, pastor of the First Methodist Church of Woonsocket, R. I. and executive secretary of the Board of Evangelism of the New England Southern Conference, spent five days at the New Jersey Conference School of Evangelism, held Jan. 20 to 24 at Lakewood, N. J., where he gave nine lectures on visitation evangelism and did parish visiting. The school was directed by Dr. Harry Denman, executive secretary of the General Board of Evangelism, of Nashville, Tenn. Mr. Monson has lectured before five other annual conferences on visitation evangelism, as representative of the General Board.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Mar. 2.

STEWARDSHIP OF OPPORTUNITY JOHN: 12:12-13 20-25

The Use of Power

Jesus had spiritual power to a degree never possessed by any human being. It gave him tremendous opportunities for good or evil. It is not surprising that the people sensed the power of Jesus as he performed miracles and spoke with such spiritual insight that it was said of him "Never man so spake." "Sir, we would see Jesus" was the desire of many besides Philip. And it is today a longing of the multitudes who have not found peace in a troubled world.

The temptation which Jesus faced in his life reached the peak on the day the people shouted "hosanna" and waved palm branches. They were ready to proclaim him "King of Israel." A word or sign of approval from Jesus would have touched off a movement to restore the ancient kingdom of Israel.

Jesus had to face this temptation and conquer it quickly. And it was a question of life or death with him. The people wanted a political ruler who would help them restore the power of Israel among the nations. With a king who could perform miracles the Jews saw no end to the power of their nation.

When Jesus spurned the shouts of the people, and made it clear that his leadership was spiritual the people were bitterly disappointed. They knew little or nothing about spiritual power. The shouting multitude around Jesus wanted a leader who would guarantee them a nation of the first rank. What a terrible let down the people experienced when they discovered Jesus was not their long looked for national savior. The shouts died in their throats and soon the cries of "crucify him, crucify him" began to rend the air. There is no fury quite so vicious as that of a palm-waving patroit whose hopes for national splendor have been blasted.

The Law of the Wheat Field

Jesus turned to a great natural law to illustrate his spiritual kingdom, and the process of its growth.

Every farmer knows that "except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." This is the law of the wheat field and when it is broken there can be no harvest. Nature never breaks this law but man does so to his own hurt.

In this great natural process, by which a grain of wheat dies in order to live and bring forth harvest, we have unfolded to us the meaning of Christ's death and resurrection. There is no one law for the growth of the seed into harvest and another for the growth of human life.

The process of living by dying was stated by Jesus. He not only put this law into effect by his words but also by his life and death.

The principle of the stewardship of life and opportunity operates in the wheat fields and in human life. When the opportunity comes to multiply life by sacrifice we must sow life in the hazardous fields just like the farmer sows the seed. Birds may eat the seed, weeds chock it out and careless agriculture shorten the harvest, but the seed must be sown and the risk taken. The Christian life produces a harvest by the same hazardous process.

Guarding Our Souls

Ralph Emerson Davis

Following are excerpts from the address delivered by the Rev. Mr. Davis at the meeting of the Boston Methodist Social Union last Monday.

Mankind's most profound conviction ha been that a person is basicly a soul. A person is a physical being and has a body but he also is a spiritual being and has a soul. So valuable and sacred moreover, is his sou that at any cost a person must keep it clea and strong.

Jesus said, "What profiteth it a man if he gain the whole world but lose his own soul." A New Testament writer said in substance "Fear not the things that kill the body, fea rather the things that kill the soul," and good and thoughtful people everywhere share such an attitude. Our history record circumstances in which men have suffered torture, and even died rather than compromise or degrade what they regarded as their souls.

Without our souls we would be only machines—only things. We would have no significance, no moral worth, no loyalty, no sense of beauty, no idealism, no fine devotions, no Christ, no God. We are bodies and our bodies have to be recognized but we are basically souls and on the health and quality of our souls depend everything.

As ready as we are to recognize this fac however, how simple it is to allow one's sou to go unguarded. How simple to allow it to go unnourished and to shrivel up and finally to die! How simple in days like these to become hard and to become cynical and to become disloyal and to become loveless.

If so what can we do about it? What can we do in days like these to safe guard our souls and to keep them clean and strong?

1. For one thing we can keep our eyes on the real objectives. Moral failure comes no because we choose moral failure but because we get our eyes on the wrong objective and the wrong objective leads to moral failure

At the moment the objective seems to be success—success in business—success in politics—success in athletics—success in social life—success in war. And to achieve such success on occasions men will go any distance. In war for example they will do things and see things and become accustomed to things, even to killing of 100,000 people in a single night's bombing, which a human being really can't do without losing a certain moral sensitiveness and hardening his soul. But men would not do that if at first they hadn't become confused concerning life's major objectives.

If we are to keep our souls somehow we must keep checking up on the true objectives and move in no direction and enter no relationship and seek no reward that does not add worth to the soul.

2. If we are to keep our souls we must continually nourish them. We can't get out of our souls what has not been put into our souls. If tomorrow one is to face the world with optimism and faith then today there must be put into his life the things that make for optimism and faith.

On a given Sunday it may seem very reasonable to spend the day as just another holiday but if the problem of life is to keep alive one's soul then this old tradition of going over to the church and spending an hour in the worship of the highest may turn out to be not only more reasonable but necessary. And what is true of worship is true of Bible reading and regular devotions and religious conversation and all the things that make for spiritual mindedness. There is not much in the average radio show or in the average movie or in the average newspaper or in the average novel and for that matter in the average day of this machine civilization to nourish great souls. And until we change that situation and get into the books and the radio programs and the newspapers and the habits and thoughts of people the things that make for spiritual quality we probably won't have much soul. There are things that are good for the soul and the wise man will not fail to get them into his life.

3. Whenever of course we come to the needs of the spiritual life we instinctively think of Jesus. Even if we were Mohammedans, if we were atheists and were interested in acquiring a great soul we could not in fairness exclude Him.

What an amazing producer of soul stuff Jesus has been! How many people even in the most agonizing of experiences have yet been able to keep their souls by keeping in touch with Him! Just to picture him in our imaginations as He walked on the earth, just to recall what He said and how He healed and ennobled the lives of people, just to think His thoughts and to believe in His God is to feel a new strength and a new health and a new spaciousness coming into our souls. And if perchance one really signs up to be His follower and goes forth above all else to serve in His cause, then he has indeed acquired a great soul and even in a day like this will possess both strength and beauty.

Can The Dog Wag Its Tail?

RALPH TAYLOR ALTON

"It's a case of the tail wagging the dog" is a familiar way of describing a situation in which the proper relationships have become reversed. Conversation with many of my fellow ministers convinces me that there is a general feeling on their part that this at least threatens to be the case in the relationship between the administrative agencies of The Methodist Church and the churches. I find that many laymen also share a sense of inquiry that at times borders on resentment concerning the increasing bulk of the promotional program which the boards of our church are "sending down to the churches." In addition to a word of warning to the boards in this regard, some courses of action seem to me to be in order in anticipation of the 1948 session of the General Conference.

I want to make it very clear that what I have to say is no criticism of the men who administer the programs of the boards of our church, unless an overzealous and thoroughly consecrated spirit is subject to criticism. I am persuaded that the administrative staffs of our boards are second to none in their enthusiasm for the interest to which they have been elected, in the capabilities with which they direct the programs they administer and in their general stature as leaders in the life of our great church. Indeed, it is this very quality of leadership that makes possible a more healthy relationship between the boards and the churches than now exists, as I shall indicate in a moment.

The problem is illustrated by the degree to which the ministers are under pressure from the boards to promote in their churches various interests and activities on selected Sundays that fill the church calendar with special days, entirely unrelated for the most part to any interpretation of the Christian year or any plan of preaching which the minister may wish to develop. It is illustrated by the tremendous volume of mail and literature from the different boards that comes to every minister's desk—more than he can possibly read if he is to maintain any balance in his ministry at all. It is illustrated by the tendency to make the district superintendents promotional agents for the interests of the various boards as indicated by the fact that now in some instances the superintendents do not even have to write their own promotional letters; they only need to sign their names to letters which the boards write for them. In structure, the boards are the agents of the churches; in function, the churches have become the agents of the boards.

It is still true in Methodism that the heart of the church is the local congregation; and the key man in Methodism's program is the minister of that local congregation. The extent to which the local congregations may underwrite the board programs will ultimately depend on the extent to which the local congregation under the leadership of its own minister serves the needs of its own community and in serving that community sees the inseparable relationship between its own life and the life of the wider community that necessitates the service of the boards of The Methodist Church. It is far healthier, and much more to be desired, to have the local churches asking the boards for help in carrying on their programs than for the boards to be asking the churches to help them carry on their programs. Nor do I think the former situation is impossible. The quality of the leadership of the various boards makes them beyond question ably suited for the direction of the development of the local church's expanding program.

Toward this end, there are two procedures which would seem to me to be advisable. The first relates to the selection by the annual conference of the delegates to the General and Jurisdictional Conferences. Among the ministerial delegates, the primary emphasis should be on their representation of the churches of the conference to which they belong. I wish that our legislation governed the relationship of the executives of our boards to the General Conference in the same way that it does that of the members of the Judicial Council—making their membership in the conference of an ex officio nature. Just as in our national government the executive branch is separated from the

(Continued on page 190)

A New Birth of Freedom

PHILIP S. NASON

The address of Abraham Lincoln, made on the occasion of the dedication of the national cemetery at Gettysburg has been rightly called, The Perfect Tribute. When Lincoln gave it on the 19th of November in 1863, he thought he had failed miserably. None who listened to it applauded. Edward Everett had spoken for two hours previous to Lincoln's dedicatory remarks. He seemed to have carried away the honors of the day, though it is reported that he sought out Lincoln later and said, "Mr. President, I should be glad if I could flatter myself that I came as near the central idea of the occasion in two hours as you did in two minutes." No one today knows what Everett said on that day, but Abraham Lincoln's address has become immortal. It has become such because he did get at the central idea,—the fact that when men have died for us we can truly honor them only by the dedication of ourselves to the completion of the task for which they died. Lincoln's plea at Gettysburg was that we "might highly resolve that our dead might not have died in vain, that this nation, under God, shall have a new birth of freedom." A new birth of freedom,—this need which Lincoln felt in his own day is one of the pressing needs of this hour. Perhaps it is always a need of mankind, for when St. Paul wrote his letter to the Romans, he felt it, and gave expression to it in the twenty-first verse of the eighth chapter: "The creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Paul saw the human race held in bondage, the bondage of sin and corruption. This, however, was not the end for which man was created. The Spirit of God bears witness with our consciences, says Paul, that we are made to be free. Some day men will know this freedom. It will be a glorious liberty.

Paul had a keen appreciation of freedom. He rejoiced in the liberty which he had found in his new faith. He no longer felt himself in bondage to the exhausting demands of limitless rites and ceremonies. He lived in blessed consciousness that he was doing God's will when in simple faith he tried to walk in the steps of the Master. He therefore had nothing to fear, for come what may, in the end "all things would work together for good." Paul felt the power of this faith in a far bigger sense than in his own personal life. He knew what it could do to the world, and believed that some day, led by the Spirit of God as revealed in Jesus, the whole world would find new life,—a life that would be free from corruption. His faith in this was so great that he counted it a joy to spend his life that the greater freedom upon the face of the earth might be given birth. Let no one think for a moment, though, that he felt this could come about in any easy way. If freedom came to birth, some one would have to endure the birth pangs.

One of Paul's favorite thought forms was that of the Christian as a soldier engaged in the conflict against evil. He bade his Christian converts to put on the whole armor of God. He commanded young Timothy to be a good soldier of Jesus Christ, not entangling himself with the affairs of this life. Phillips Brooks was once describing a great service that took place in a college chapel: "It was an inspiration to see all those young men singing so heartily. They seemed to throw all their strength into the hymn, 'Am I A Soldier Of The

Methodist Anti-Liquor Program

CHICAGO (RNS) The board of temperance of The Methodist Church at its closing session here unanimously adopted a resolution calling upon American Methodists "to set our house in order" by strict observance of the church's ruling against the consumption or sale of alcoholic liquors.

Bishop W. E. Hammaker of Denver presided at the session at which the board specifically read into its 2,000-word resolution the traditional Methodist rule calling for total abstinence and making the sale of liquor or the renting of property for the sale or manufacture of liquor grounds for dismissal from the denomination.

The board adopted a recommendation urging temperance courses for youth camps, adult assemblies, and vacation schools, and publication of special literature and study courses for high school students.

The resolution also restated the right of individual citizens, whether Methodist or non-Methodist, to work for legal prohibition and urged support of legislation banning periodical and radio advertising of alcoholic beverages.

Recommending temperance mass meetings in major cities, the board announced that the first Sunday of Lent in 1948 would be set aside as commitment day on which the nation's Methodists would be asked to sign pledges of total abstinence.

A report prepared by a fact-finding committee headed by D. Stewart Patterson, Washington, D. C., asked for preparation of textbooks on the evils of liquor for use in public schools.

Response to Speaking Contest

"Nothing in my lifetime has caused young people to make such an exhaustive study of the missionary program of our church as has this contest." In these words Dr. William H. Stewart, pastor of Saint Mark's Methodist Church, Rockville Center, N. Y., describes the $25,000 public speaking contest sponsored by the World Service agencies of The Methodist Church. "Our local church contest is just over," he writes. "Eight young people competed. I was amazed at their ability to get across a message on 'The World Service of The Methodist Church.' It has aroused an interest in our entire church which I am sure will be productive of much good."

From Haddonfield, N. J., the Rev. G. Ernest Thomas writes with equal enthusiasm. "Three of our finest youth competed. Their addresses were an inspiring experience for the several hundred in the congregation. We had many comments to the effect that their work was the most eloquent impetus for World Service which we have encountered in years. . . . We are grateful to the church for giving us the leadership in this endeavor. The results in deepened interests and loyalties to the mission program of the church are certain to be tremendous."

These comments are typical of those re-

ceived by Caxton Doggett, the contest director. The contest is now moving from the local to the district level of competition. It is too soon to state how many contestants in local churches have delivered addresses on "The World Service of the Methodist Church." A survey will be made later. The director estimates that at least several thousand young people entered.

Winners of the local contests will compete in district contests during the spring, and the conference contests will follow. Area and jurisdictional contests are scheduled for July and August. The following prizes will be awarded to a total of forty winners of the six jurisdictional finals:

First prize, $500 cash and a 4-year college scholarship;

Second prize, $400 and a 3-year scholarship;

Third prize, $300 and a 2-year scholarship;

Fourth prize, $200 and a 1-year scholarship;

Fifth prize, $100;

All others entering jurisdictional finals, $50.

No Revival in Japan

Tokyo (By Wireless) (RNS) The Japanese people are undoubtedly interested in Christianity and what it can do for their country, but there is no revival sweeping the land as has been claimed in recent reports.

Despite many optimistic predictions both here and in the United States, no evidence exists that any mass movement into the Christian church is about to take place, according to missionaries who are closely in touch with the situation today.

Sixteen months after surrender the Protestant churches are still absorbed in problems of scattered congregations, lack of places to meet, insufficient pastoral support, frozen funds, and especially, at present, difficult transportation conditions. Congestion is so great that a regular speaking and touring schedule is impractical.

Dr. Toyohiko Kagawa's meetings do not appear to be attracting much notice beyond the group directly interested in promoting them. Kagawa is still the greatest drawing card for mass evangelism. He is giving his full time to the three-year evangelistic campaign sponsored by the United Church of Christ in Japan with the slogan "Three Million Souls for Christ."

However, the "twenty thousand converts" claimed for the past six months are not baptized Christians, but those who signed cards at meetings stating their intention or desire to learn more about Christianity, or perhaps their intention to become Christians. The number who actually join the church is said to be only a fraction of the card signers.

Pastors, with depleted physical energy which inevitably affects their spiritual vitality, are straining to get their churches on a sound basis. There are a number of local speakers who are quietly helping them to bring the church back to a higher level. But no mass movement or even spectacular growth has yet appeared.

Cross?' Even Dr. Blank, the college president, sang as if he caught the contagion of their enthusiasm," said Dr. Brooks. "Do you mean to say that Dr. Blank sang that hymn?" interrupted a somewhat incredulous listener. "Does he really believe himself a soldier of the Cross?" "Oh, no," answered Bishop Brooks quickly, "he was simply asking for information." There was no question in Paul's mind but what he was a soldier. As such he would fight on till the victory came, if not to the whole world, at least to hundreds of others in the form of a new birth of freedom.

Paul lived a long time ago,—nearly two thousand years. If he had this vision of a world where real freedom would prevail, why then should Lincoln have to plead at Gettysburg for a new birth of freedom? And why, again since Lincoln's day, have our young men been called upon to die for liberty? The answer is that every age demands a new birth of freedom. That is not to say that war is inevitable, that every generation must send the best of its manhood out to face death for the preservation of liberty. War is avoidable. It is unnecesary. It is contrary to the will of God. It is the arch enemy that destroys freedom. When have the American people ever been deprived of as much freedom as during the last five years? We fight wars and we win freedom temporarily, but it does not abide. It does not abide because in times of peace, we take it for granted that our freedom is secure, and real freedom dies before our eyes without our being aware of it. Freedom dies because we lose from our national life the willingness to sacrifice for an ideal. Selfishness creeps in. Individuals begin to think of their own interests instead of the common good. Selfishness develops misunderstandings; misunderstandings generate hatreds and hatreds bring war. Our own country has gone through four major conflicts in the interest of freedom. The first came in 1775 when our colonial forbears took up arms against a tyrannical king. There was no thought at the time of separation from the mother country, but within a year, the colonists began to see there could be no true freedom apart from such action. So our nation was born to be forever the home of the free. Eighty-five years later our nation was threatened with disruption. It had become a nation divided against itself over the question of the right of anyone to hold another in servitude. Again there was war and bloodshed and a new birth of freedom. Thirty years ago this spring our young men started for Europe to rid the world of war and establish freedom forever. But freedom is not won forever by a deed that was done yesterday. Now we have gone through another conflict, and what have we achieved? The answer is certainly not freedom.

Freedom is made secure only when every age has in it those who are giving constant new birth to this ideal, for freedom is an ideal. At the beginning of the past war we were told that we must establish the four freedoms: freedom of speech and worship, freedom from fear and want. If we should make these world-wide then we should find other freedoms that would need to be established, the greatest of which would be the freedom of every man to full development of himself as a son of God. It was this ideal that Paul had in mind when he spoke of man "being delivered from the bondage of corruption into the glorious liberty of the children of God." Men find that freedom when they are inspired by the loving sacrifice of some noble soul to live for the best. Such noble souls are the true winners of freedom, whether in war or peace, and every age needs them.

George Bernard Shaw is a crusty individual and somewhat of a cynic, but he has a real insight into human nature. In his play, "Saint Joan" which is his masterpiece, he has reminded us of the need of every generation discovering something that will lead it to produce its best. He does it by adding a clever epilogue to the play. Joan of Arc has been burned at the stake. The play ends by the executioner saying, "Her heart would not burn; but everything that was left is at the bottom of the river. You have heard the last of her," to which the Earl of Warwick replies, "The last of her? Hm! I wonder." The epilogue takes place twenty-five years later. In it the King of France who had been a coward until Joan's bravery had inspired him, has a dream. Joan

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THE NEGRO AND THE METHODIST CHURCH

This is the first part of an article written by the Rev. Dr. Frederick B. Newell, executive secretary of the New York Society of The Methodist Church. Reprinted from "The Drew Gateway."

The place of the Negro in The Methodist Church is perhaps the most serious question which united Methodism faces. Nor is it simply a moot question to be propounded for argument sake. It is actual and real—it is immediate and inescapable and as such, it is just one phase of the world-wide problem of human relationships which in these early days of peace we are seeking so desperately to solve and in which often we seem so despicably to fail.

There is scarcely a field of endeavor in the whole world, whether political, scientific, or religious, where there is not a yawning gap between man's organizational achievements and his social achievements. This chasm as it exists between the astounding progress in the field of science and the dawdling development in the field of humanities was set forth most compellingly some months ago in an editorial of a New York City Newspaper.*

"Five men, stood behind a complex apparatus, sighted at the moon and shot an impulse into space. Two and one-half seconds later an echo on the radar scope told of a journey to challenge the imagination—far beyond the warm familiar things of earth, through the darkness and unmeasured cold in which the planets move, to the dead fantastic surface of the moon, and back again." With sure and scientific accuracy, man has shouted proudly to the distant stars and an echo has come resounding back again.

"There is a terrifying irony in this wordless communication with the moon. A scientific triumph, yes, but if men could speak to the pale satellite and it regarded their message, what could be said? That the inhabitants of earth, in their progress from fearful worship of the forces of nature to dominance of them, have turned the restless waters to their use, have peered into the heavens and split the atom, have harnessed fire and bridled the lightning, have put the winds to work and penetrated the stratosphere?"

How well this fearful human knowledge has guided man—except in what relates to himself! Much as the grieving Arthur moaned in his tent before the last weird battle in the west

"I found Him in the shining of the stars,
I mark'd Him in the flowering of His fields,
But in His ways with men I find Him not."†

"Man controls many diseases, but he has made little progress in controlling crime. He places mighty rivers within bounds, but not his own ambitions, greeds, fears and hatreds. He toils for many years to make the desert bloom, and then in a brief space turns flourishing regions into wasteland. He can mark, unerringly, the track of distant stars and unravel the complexities of their multitudinous orbits, but he fumbles with the problems of his own society. He can find, with absolute accuracy, the one road over which an electrical impulse may voyage to the moon, but he seeks God by many roads and wrangles bitterly over the rightness of his choice."

"The yawning gap between man's scientific and his social achievements—a gap as wide as that spanned by the radar pulse in its journey to the moon—is reason for sober and continuing work and thought. It is reflected in the ruins of war-torn nations and in the faltering attempts to patch a lasting peace; in the great machines standing idle in strike-bound industry and in the fruitless contentions of legislators; yea, in all the dangerously presistent follies and injustices that stud the earth."

And it is reflected—how deeply it is reflected—in the racial tensions and misunderstandings in America and throughout the world—and equally profoundly in the racial misconceptions within The Methodist Church. And so, inescapable, pulsing and perilous as the question before us may be, let us approach it objectively, with such freedom from bias and bigotry as would become the scientist hurling his impulse into space.

Possibly the best way to approach the whole question is to look back for awhile at the history of the Negro in The Methodist Church. Such a study leads to the immediate realization that very early in the history of the church, Negroes found a certain amount of unhappiness within our form of polity. In 1816 a group of Negroes under the leadership of Richard Allen organized in Baltimore, the African Methodist Episcopal Church. While all of the basic facts concerning the reason for this new organization are not clear, it is apparent that these brethren withdrew from the Methodist Episcopal Church in order to have more freedom of action and presumably to find eligibility to all ecclesiastical offices. As was natural Richard Allen became the first bishop of this new church.

Just four years later in 1820 a union of churches in and near New York resulted in the formation of the African Methodist Episcopal Church Zion. These two Negro bodies, the African Methodist Episcopal Church and the African Methodist Episcopal Church Zion have a polity and organization almost identical with that held by the Methodist Episcopal Church except that the African Methodist Episcopal Church Zion has always granted more prominence to laymen and has provided the right of ordination for women.

The early year of the 19th century in the Methodist Episcopal Church might well be called the years of defections. Not only was there an exodus of Negroes as marked by the rise of the African Methodist Episcopal Churches; but also in 1828 many godly men seeking greater power and responsibility for the laity left the mother church to form the Methodist Protestant Church. These two defections, however, were overshadowed in significance by that which was to come. As the question of slavery became more intense year by year, it became evident shortly before the General Conference of 1844 that the North and the South were to become two churches. By this division through which the Methodist Episcopal Church South was formed, many new and perplexing problems arose concerning the membership of the Negroes in these two churches. The Northern Church through its Freedman's Aid work began to establish churches and conferences for the Negroes both in the North and in the South. In the Methodist Episcopal Church South there was a great apostasy of Negroes during the years of the war between the states, and in 1870 the Methodist Episcopal Church South, facing the question firmly established the Colored Methodist Episcopal Church for the membership of its Negroes and to this new Colored Methodist Episcopal denomination, it gave careful nurture and generous missionary support. At the time of unification in 1939, the Methodist Episcopal Church South was providing $40,000 annually for missionary and educational work under the auspices of the Colored Methodist Episcopal Church.

(To be continued next week)

*Herald-Tribune. Jan. 27, 1946

†The Passing of Arthur—Alfred Lord Tennyson

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Methodist Federation for Social Action

(Continued from page 176)

only the loss of their jobs, but with death to themselves and members of their families. In this fear they are constantly betraying labor in boss controlled churches. Despite this organized campaign of fear and violence, inter faith, inter-racial and inter-union groups are meeting in Christian fellowship."

Forrest Emerson, of Chicago, public relations director of the United Farm Equipment and Metal Workers of America (C.I.O.), traced the history of church and labor down through the centuries, and said that even today we hear talk of "Holy Wars."

"The unthinkable next war now being blue-printed and sanctified as holy must be resisted and prevented by progressive people of all denominations in labor unions."

Resolutions and Recommendations

During the closing session the federation passed resolutions on labor, race-relations, Soviet-American relations and atomic energy. The federation's position in the legislation it seeks is clarified in a resolution presented by Bishop Charles W. Brashares, of Des Moines, Iowa, and passed by the group:

"We recognize the passing significance of all human systems, and the resolutions we have passed are to be interpreted as our search for a Christian pattern of life, and not as an endorsement of capitalism or communism or any other secular system. However, we endeavor to bring the economic and social order into harmony with universal, moral laws and the Christian ethic."

A resolution supporting the National Labor Relations Act and opposing all amendments which weaken it, was passed by the delegates. They voted to oppose the proposed amendment to the Wagner Act forbidding the closed shop, the union shop and the "maintenance of membership agreement." They declared their opposition to the repeal or revision of the Norris-LaGuardia Act, asserting that the Act "is necessary to protect workers of the United States from involuntary servitude resulting from juridical use of injunctions."

Resolutions from the Commission on Race and the Community, adopted by the federation, called upon Methodist hospitals, seminaries and educational institutions to accept all persons of minority races without discrimination. Reconsideration of the plan to build an inter-racial seminary in Atlanta, Ga., also was requested.

Recommendation was made to the federation Committee on General Conference legislation that the next General Conference be asked to make some provisions whereby Central, Provisional Conferences or Jurisdictions that over-lap within any annual conference can, by mutual consent, become a part of the annual conference.

The federation adopted another resolution which called for strengthening of existing federal civil rights laws, especially in the District of Columbia. Support was given to all laws to end lynching.

Recognition was given to the Congress of Industrial Organizations, the Woman's Division of Christian Service in its department of Christian Social Relations, the Methodist Youth Fellowship, the Federal Council of Churches of Christ in America, the Y.M.C.A., Y.W.C.A. and other organizations for their commendable work in breaking down discriminatory practices.

The adopted report of the Commission on Friendship with the Soviet Union recommended abolition of the Rankin Committee investigating un-American activities, stating that the committee "is propagating a war of spite and hate against the Soviet Union." Endorsement was given to the Russian proposal for universal disarmament. A recommendation was made for the establishment of a commission on propaganda analysis.

The federation voted opposition to any kind of peacetime compulsory military or other training under U. S. armed forces. They voted in favor of continuing U. S. relief to the needy peoples of the world irrespective of political affiliation.

An appeal was made to the President and the Department of State for discontinuance of the manufacture of atomic bombs, for destruction of the existing stock pile of bombs, and that atomic energy be put under international control for constructive purposes. The United Nations was asked to outlaw the "manufacture, possession or use of atomic energy or any lethal weapons of mass destruction."

During the final session, the delegates voted to change the federation's name from the Methodist Federation for Social Service to the Methodist Federation for Social Action. They also voted to hold an annual meeting.

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The Homemaker's Corner

Three Cookies and a Kiss

Mrs. Harry A. Burmham

Hot lunches served in school houses and the multiplicity of quick lunch stands near office buildings have laid many an attractive lunch-box on the shelf, but, until home kitchens entirely succumb to a commercial substitute, there will still be some "home-cooked" lunches packed for children, yes, and for men too.

I know some "white-collar" business executives who carry lunch-boxes with them to the office. No one knows it. The boxes fit nicely into a brief case or a coat pocket, and they carry a home flavor for restaurant-weary men.

Lunch-boxes can be such "just the same" affairs, or they can have just a tiny addition in their contents that will put a smile or a lift into a whole afternoon.

One woman had a supply of the old-fashioned candy mottos—can they be found any more?— She used to put an "I love you" motto on the very top of the luncheon.

Those love-flavored luncheons may have eased the worry of office problems, certainly they mellowed the "human equation" of work.

In a school lunch-box for a little girl the sandwiches might be tied with a pretty ribbon that she could put in her hair, and go back to the school-room ready to live up to that ribbon.

An appropriate poem which has been clipped from a paper, or a funny joke, will pep up the lunch hour. A face with the corners of the mouth turned up might be carved into an apple which tops the luncheon. Just something that isn't expected and isn't always there can make a lunch-box a delightful surprise.

A little boy always hurried home directly after school. When he was asked to play along the way he always refused. He confided to me—of course he couldn't tell the boys—"If I go right straight home after school I always get three cookies and a kiss from mother. Then I can play with the kids."

The equivalent of three cookies and a kiss will brighten up a lunch-box.

Hamburg Children Build Church

RNS Photo

HAMBURG—From materials found among this city's ruins and rubble a new church for an Evangelical congregation is being constructed. Children have enthusiastically joined in the project, hunting down bricks in bomb-damaged neighborhoods, then laying them in place to be mortared into a foundation. The church will have a wooden hall contributed by the World Council of Churches.

The Truth About Pastor Niemoeller

(Continued from page 173)

what Pastor Niemoeller told him:

"He said, 'Some people oppose National Socialism for political reasons, some for economic reasons and some for sociological reasons. My reason goes deeper than any of these and includes all of them. For example, National Socialism encouraged socialization of marriage. . . . This violated the commandment, "Thou shalt not commit adultery." National Socialism took over property in a way that was none other than stealing. This violated the commandment, "Thou shalt not steal." National Socialists murdered cruelly, without cause, the Jews and many others. This violated the commandment, "Thou shalt not kill." National Socialism disregarded the right of the individual, making him only a cog in the machine of the state. This contrary to one of the basic ideas of Christianity which emphasizes the sacredness of human personality.' "

Does Niemoller Confess the Moral Responsibility of the German People?

During the period since he became free to speak to his fellow-countrymen after his release from Dachau, Martin Niemoeller has again and again declared his conviction that the German people as a whole must accept moral responsibility for the terrible evil which Nazism let loose upon the world. These addresses are a matter of public record in Germany. They have gone so far in confessing the guilt of Germany that he has been the target of much criticism in his own country.

In his first address before a representative body of the German Church, in Stuttgart in October, 1945 (on an occasion when I myself was present) he affirmed that it was not enough to blame the Nazis. Christians also, he said, had to confess their share of guilt because they had not spoken out sufficiently, and it was because of their failure that tremendous suffering had been caused through the German occupation of Poland, Holland, Czecho-Slovakia, France, Norway, Greece and other countries.

Similiarly, in an address at Frankfurt on January 6, 1946, before representatives of the Confessional Church he gave expression to his sense of responsibility for the treatment of the Jews by the German People.

"If I meet today a Jew whom I may have known in the past, I, as a Christian, cannot do anything else but say to him, 'My dear Friend, here I am before you and we cannot find each other because there is guilt between us. I have sinned and my people have sinned against your people and yourself. I beg you, in the name of God, to seize and carry away my guilt so that we may rejoin again.' "

In the same vein he said in an address in Berlin on October 27, 1946:

"So far, we have not taken seriously the conceptions of guilt and atonement. We were dreaming when we thought guilt belonged to the past. When, however, in the midst of a Christian people 6,000,000 persons are deliberately murdered only because they belonged to another race, no one can maintain that the guilt is not a fearful reality."

When Niemoeller appeared before the faculty and students of Erlangen University on May 22, 1946, his central theme was the "mountain of accumulated guilt" of the German people. He said, in part:

"Today we must ask ourselves: 'Do we want to repeat our mistakes of 1918? Do we want to trust again in the old ideals?' It looks today as if there was quite a tendency in this direction. Some say: 'The ideals of Nazism were not all bad. And we can build upon what is left to us, the good conscience of the man who is convinced he only did his duty, the pride of the honest soldier who followed the call of his country.' For those who believe that, it is very hard to admit that they fought for falsehood and indeed a criminal cause. And if one tells them that everything they believe in was fraud, it creates a terrible situation for a man who thought he was doing something. . . . And yet the sickness that grew into such a crime as the world had never seen before—this sickness started in our nation and nowhere else.

"We Christians must face this guilt and confess it. If we do not face it, it will remain. Remember, 30 to 40 million died as the result of our actions—and nobody in Germany seems ready to confess guilt. Adolf Hitler and Himmler got away, but they left us the guilt. And even after a thousand years this guilt will still remain unless we face it. We must start anew and we must begin by saying: 'We are guilty and deserve punishment.' "

Surely this record is such as to justify the conviction that those who are eager to see a Germany freed from the totalitarian philosophy have a great ally in Pastor Martin Niemoeller.

A New Birth Of Freedom

(Continued from page 183)

comes back, and she meets many of those who had entered into her life and played a part in her death. One is a priest of the church who had stood by as she was put to death. Not knowing who Joan is, he tells her that he has been a different man since he had witnessed a certain event a quarter century before. He used to be cruel, until he had seen what cruelty could do. One of the characters standing near by say to him. "Were not the sufferings of our Lord Christ enough for you?" "No," he says, "oh, no: not at all. I had seen them in pictures, and read of them in books, and been greatly moved by them as I thought. But it was no use: it was not our Lord that redeemed me, but a young woman whom I saw actually burnt to death. It was dreadful; oh, most dreadful. But is saved me. I have been a different man ever since." Then Bernard Shaw brings out the fact that it was Christ working in Joan that had done the saving. The man who had questioned the priest askes another, "Must then a Christ perish in torment in every age to save those that have no imagination? We may not have to die to lead men into the glorious liberty of the children of God, but as Christians we shall be untrue to those who have died for freedom in our generation unless we make the world better for others.

We shall live to make the world better if we continue to be as interested in winning peace for the world as we have been in winning the war. If we could only capture the public imagination and make it realize that it is just as noble to sacrifice for peace in time of peace as it is to sacrifice for war in time of war! If we could do that, we could gain everything that war ever brings and do it at a much less cost. Somehow the public seems to feel it is unmanly, cowardly to make sacrifices for peace. A year ago a cartoon appeared in the *Syracuse Post Standard*. I wish I could reproduce it for you. Two boys are walking along the street, apparently going home from school. One boy has obviously been in a fight. His hair is sticking on end. His clothes have parted in the middle. One shirt sleeve is torn, and likewise the leg of his trousers. The other trouser leg has become unbuckled at the knee and is hanging down. He has a black eye. The other boy is very

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properly dressed in a neat little tailored suit, his eyes bespectacled and a prim little hat on his head. Everything about him tells you that he is "mother's honey lamb." He hasn't been in any fight,—not he. Apparently the other boy has been telling him about the scrap, and boasting that he won, which has prompted him to ask the question that is beneath the cartoon, "Yes, but the important thing is, did you win the peace?" The question is all right, but I wish that Mr. Price, who drew the cartoon, had put another real boy in there, someone dressed like a boy, who would make a person feel that it is a manly question. It is a manly thing to work for peace in the world, for it is only through peace that the people of the world will ever find it possible to enter together into the "glorious liberty of the children of God."

We live to give a new birth to freedom when we throw the influence of our lives against the evils that would destroy our civilization. Shortly before his death, the late L. P. Jacks was in this country. He was asked by a reporter in a western city to give his impression of America. His words were not flattering. "Well," he said, "America strikes me as a country where a terrible struggle is going on between God and the devil for the possession of the soul of the people." His statement may not be pleasing, but it is true. There is a swelling tide of immorality in our land. Taverns, that are as bad as the old time saloon, have their doors open to men, women and children alike. Gambling becomes legalized and wide-spread. Racial hatreds and prejudices flourish. Dr. Edward Lindeman, professor of social philosophy at the New York School of Social Work, tells in a recent magazine article of visiting eighteen states last winter in which he attended thirty-five meetings which were definitely anti-somebody. Many of these were held in the name of religion. I am glad that Professor Lindeman was fair enough to say where such meetings were held in the name of religion it was the smaller and more fanatical groups that were doing it. This is nothing to be regarded lightly, for it follows, as certainly as night follows day, that people who deny freedom to others do not long enjoy it themselves.

Today the United Nations is an actuality. It has within its organization the possible implimentation of world peace. But the United Nations cannot guarantee world peace apart from the will for peace on the part of the peoples of the world. Nothing can create this will so effectively as a religious reawakening, and this, in turn can come in no quicker way than by Christian peoples consecrating themselves anew to the doing of God's will. For

"While mighty earthquakes rock the world's foundations;
And chaos threatens empires and their kings;
While men of strength lie stricken in the wreckage,
And men of wisdom cease their mutterings;
While darkness menaces man's puny strivings,
And new-born terror haunts the land and sea;
Still walks a lonely Peasant by the lakeside
And calls to his disciples, 'Follow me.'"

Abraham Lincoln plead for a new birth of freedom "under God." When he had written the Gettyburg address the day before, those words were not in it. Facing the real situation in delivering the address, he had insight into the truth that there could be no real birth of freedom apart from God. Nor can there be today.

Boston University Religious Forums

What began two years ago as a small, informal gathering of Boston University students seeking insight to the place of religion in the world, has now developed into the Boston University Religious Forum, a formal program with leading authorities on religion and related subjects, which held its first session on Thursday, Feb. 6th. The five weekly forums are open to all Boston University students and faculty, and will be held from 12:30—1:15 p.m., at the Jacob Sleeper Hall, 688 Boylston Street.

The religious forums which are organized by the Boston University Interfaith Council, are directed by William J. MacLeod, University chaplain. Chaplain MacLeod said that "The religious forums will clarify religion and make it meaningful to students. Religion does not lose any importance, but becomes beneficial when it is considered in relation to the fields of science, psychology and philosophy."

Churchmen, who are also authorities in the field of psychology, science and philosophy, from Boston University, Weston College, and Harvard University, will address the students at the religious forums. Opening speaker was Dr. William J. Pinard, associate professor of psychology at Boston University since September, 1946. Dr. Eddy Asirvatham, professor of missions, and head of the department of Christian International Relations at the Boston University School of Theology, lectured on "Christiaity and Other Religions.' Dr. Asirvatham received his A. B. from Madras University in India, and his Ph.D. from the University of Edinburgh.

An outstanding scientist and Jesuit, Father Michael J. Ahern of Weston College, will be the third speaker for the Boston University students, on Thurdsay, February 20. He will discuss 'Science and Religion." One of the few men in the world so well equipped to understand the background of the Bible, Dr. Henry J. Cadbury, Harvard University, is scheduled to address the forum on "Bible and the Modern World." On March 6th, final speaker of the series will be Dr. Edgar S. Brightman, professor of philosophy at the Boston University graduate school. Dr. Brightman, who is one of the outstanding authorities in the personalistic school of philosophy, will speak on "Philosophy and Religion."

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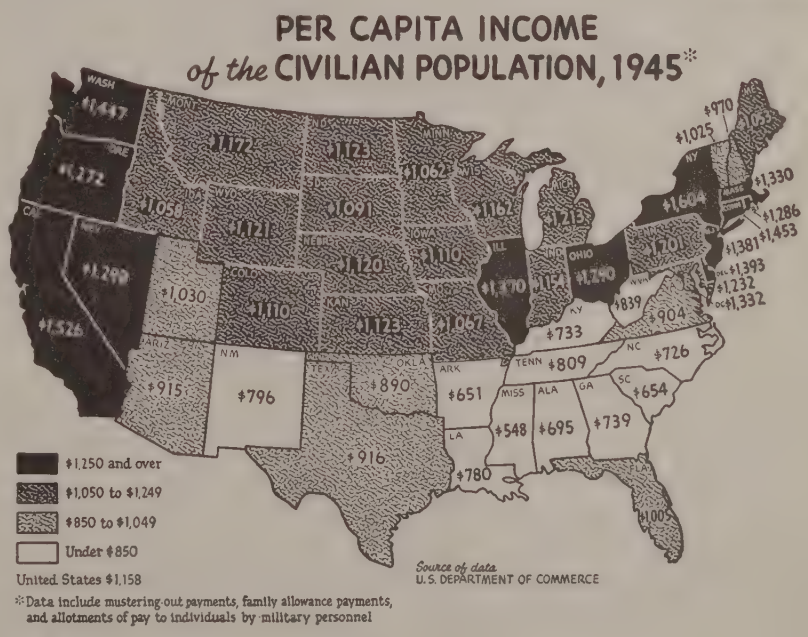

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People Are Reading----

"A Minister's Obstacles"

Ralph G. Turnbull, pastor of the Bethlehem Presbyterian Church in Philadelphia, is the author of a new book very appropriately titled "A Ministers' Obstacles." The one hundred and fifty nine page edition seeks to help members of the clergy to see more clearly some of the pit-falls that await ministers of the gospel. Not only does the author point out what he believes to be the major obstacles but he also draws upon his own experiences, widened by pastorates in the United States, Canada, Scotland, and England, to help the young and old wearers of the cloth to see how they may avoid being destroyed or weakened in their effectiveness. In addition, the author draws upon a far wider resource of experience as he constantly turns to the testimonies of the great religious leaders of the world such as Jesus, Paul, Luther, Calvin, Bunyan, and Wesley, who themselves afflicted with these obstacles strove to overcome them.

Several of the titles of chapters will serve to show the type of obstacles dealt with: The Vice of Sloth, the Bane of Jealousy, The Fear of the Castaway, the Peril of Priviledge, The Vanity of Cleverness, and the Paralysis of Pride. Every preacher and man of God needs constantly to be examining his life in the light of standards not set up by himself to see if his ministry is less effective because he has fallen into pit-falls. (By Ralph G. Turnbull. Fleming H. Revell Co.: New York. Price $1.50)

"The Search for Happiness"

I confess that I read first the chapter on sense of humor because I have always considered W. P. King my prime source for wit blended with wisdom. I was not disappointed. Neither was I let down when I read the other chapters.

The book gets at the heart of things with an impact sometimes missed in ponderous volumes. The rapier of keen wit can penetrate where the bludgeon of heavy logic fails. The book commands my high regard as the work of an elder statesman in the diplomacy of life. The contents are witty, wise and workable.—Ralph W. Sockman (By Wm. Peter King. Abingdon-Cokesbury Press: Nashville. Price $1.75.)

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"Southern Exposure"

Stetson Kennedy, a southerner from away back, has written one of the most amazing books on the South's social and economic problem that has yet been produced. Mr. Kennedy shows conclusively that racism and feudalism in the South are results of economic maladjustment. But what is even more shocking, he proves that the reactionary movements there get their greatest financial and political support from the North. He names people, places, and organizations in such clear ways that the reader finds himself wondering how many lawsuits will take place after the book gets wider circulation. Certainly no person who wants to know about America can possibly fail to read "Southern Exposure." (By Stetson Kennedy. Doubleday and Company, Garden City, N. Y. Price $3.00)

"Dachau Sermons"

These six sermons, preached by Niemoller during his last months in the German infamous and notorious concentration camp, are bound to stir the reader to the depths. One does not have to agree with all of Niemoller's theological predilections to understand that here is great preaching. In fact it would seem that Niemoller himself would agree that doctrinal rigidity is not essential to an understanding and appreciation of salvation. "An open heart" is essential.

Niemoller's preface indicates the situation at the camp when he was allowed to hold services. True, he did not know, until after he was released, that within a few rods of his own camp an average of about 100 persons lost their lives daily at the hands of the Nazis in charge. A small room, cell number 34, was his cathedral. A small crude altar with crucifix and candles composed the focal point of worship. Nine people at most made up his congregation. Anyone seeing the room now would wonder how it was possible for all of them to get in at the same time. They were made up of Dutch, Norwegian, British, Yugoslavian and Macedonian, of Calvinist, Lutheran, Anglican, and Greek Orthodox. They all came to worship and to listen to a message delivered by a German. They not only sang together with "zest and joy," they celebrated the Lord's Supper together!

It was Niemoller's habit to preach to meet any situation he faced. This reviewer heard him in 1937 when he preached his last sermon before incarceration. With Nazi gestapo in his crowded Dahlem church he threw out the Biblical challenge that he must "obey God rather than man." So, seven and a half years later, he met the situation by preaching to the needs of his little flock at Dachau.

In his Christmas Eve sermon, 1944, he pictures the helpless Infant laying in a homeless manger. Then he goes on to say, "No man is so weak and helpless that God does not come to him in Jesus Christ, right in the midst of our human need; and no man is so forsaken and homeless in this world that God does not seek him, in the midst of our human distress." On New Year's Eve he uses the short text about Simeon's waiting as an appropriate basis for a message on waiting and hoping. On Maundy Thursday he said: "There is nothing that could tear us away and separate us from Him." And so on through all the six sermons Dr. Neimoller loads his themes with helpfulness for his listeners. Because these messages are timeless as well as timely they reach into the heart of the reader and lift him too.

There are times when all of us become imprisoned in some sort of a Dachau and we need to preach, and listen to, messages which rise from a great faith in God. This little book bears eloquent testimony to one who went through such an experience and who because of a "glad and living hope" was able to preach victoriously, and those who heard him listened gratefully. (By Martin Niemoller. Translated from the German edition: "To Proclaim the Acceptable Year of the Lord" by Dr. Robert H. Pfeiffer of Harvard Divinity School. Published by Harper and Brothers, 1946. Price 1.50.)

"The World's Greatest Scriptures"

A very useful and important volume has been compiled by Lewis Browne and recently published by The Macmillian Company entitled "The World's Great Scriptures." Mr. Browne, a distinguished Hebrew scholar and author, brings to us from his experiences in world travel and study an anthology of the world's great religious writings. Mr. Browne recognizes that it would be impossible to give a complete picture of each of the ten religions that he deals with: namely, those of Babylonia, Egypt, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism Judaism, Christianity, and Islam. Instead he has taken one area for his new volume: "There are, I realize, at least three aspects to every great religion: faith, hope, and charity. Faith is the theology, hope is the ritual, and

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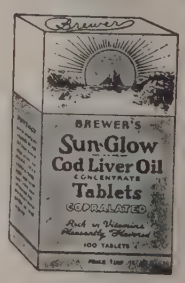

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charity is the ethics. In choosing my selections, however, I have deliberately concentrated on the third, quoting few passages of a strictly theological nature, and almost none that deals with ritual. The Creation stories in the different scriptural canons, the myths and miracles, the theogonies and theophanies —all these are omitted. So are the liturgical regulations, the sacrificial cults, the spells, thaumaturgies, and ceremonial systems. The entire emphasis is on the ethical element in each religion, on the moral laws and social preachments." (Preface xiv and xv)

The book is prepared so carefully that it makes it possible for the layman to share in the riches that before were open only to scholars who were authorities in this field. The section on each religion has an introduction giving the background of the religion. In addition, each piece of scripture for each religion has a preface telling how the piece came into existence and commenting on its relationship to other pieces of scripture.

Every person interested in the religions of the world would find this volume very valuable for through reading and for continued reference. The text is made more attractive by the inclusion of illustrations and maps. (Compiled by Lewis Browne. The Macmillan Co.: New York. Price $5.)

"Toward a United Church"

In this volume, the final one of a long series of books from his pen, Professor Brown has given a short but readable history of what will undoubtedly be recognized by future historians of the church as the most important movement of our times, that of the increasing unity of Christians throughout the world.

This work, which is intended for the lay mind as well as the more specialized reader, is the record of the great conferences which were held over three decades, from the World Missionary Conference at Edinburgh in 1910, to the Madras Conference in 1938. For those who hope for the union, both organic and spiritual, of Christians everywhere, it is an inspiring story. Dr. Brown gives us the history, the primary documents, the steps of progress, and last but not least, some of the heart-warming and human interest incidents which mark the three decades of progress in Christian unity.

The record closes with the account, as far as it can be taken, of the World Council of Churches, the natural fruit of the more than a third of a century of ecumenical thought and action. (By Wm. Adams Brown. Charles Scribner's Sons: New York. Price $2.50)

"Christian Ethics and Social Policy"

"In our time, the Christian church has a function . . . as a base for operations in a world that is still alien. It is needed as a source of guidance and power and healing for those who must take up the hardest tasks in the world. It is needed as a bond of union between people who are divided by the most dangerous social and political conflicts. It is needed as a community within the larger community of the nation, a community that for its very existence as a church must have freedom to speak, a community that owes its allegiance to God who is above every earthly power. It is needed as an ethical laboratory, where it is possible to push further in the realization of Christian goals for human life than can be done by society at large."

This is the central thesis of John C. Bennett, professor of theology and ethics at Union. His book grows from the Richard Lectures at the University of Virginia. He treats wisely of those tasks and conflicts, and of various programs attempted or suggested to make decisions when "we have no margin for safety. Contemporary events have a sense of urgency." His counsel is that alert and comprehensive faith must see things from the point of view of the exploited and of the minorities.

Theologians like Bennett, have grasp and comprehension of our society and civilization. On the whole, Bennett shows unobstructed vision.

One blind spot in the book shows too prominently to the Jewish reader. Bennett recognizes the necessity for the insight of the minority groups; he seeks a "change in attitude toward the people of enemy nations;" "in the solidarity of nations," he mentions problems of Hindus and Moslems and others. The Hebrew-Christian tradition is mentioned, and on page 123, he writes: "It is obvious that Christians and Jews share to an important extent the same revelation."

"Love thine enemies" is excellent religious teaching: but too many Christians think that means "and forget your true friends, who have stood side by side in the same battles." If the Christian church would "love its enemies," does that mean it must ignore and forget friends and allies because they are Jews? If the point of view of the minority should be considered, are not Jews an important minority? Is not Palestine as important in world peace as India? Bennett (like other christian writers) rejoices in the Hebrew-Christian tradition and presents its general principles and *excludes* the Jews. Jews and Christians share not only the same essential revelation, but also share to an important extent many of the same conflicts and problems and needs. The blind spot in Christian ethics and social policy is to forget, or ignore, Jews who still live in the world. Reviewed by David B. Alpert. (By John C. Bennett. Charles Scribner's Sons: New York. Price $2.)

"The God We Worship"

Dr. Albert W. Palmer has recently nominated this small but thoughtful book as one of six "best books for the guidance and instruction of the average parish minister" in the field of Christian worship. The author, who is professor of philosophy of religion at Andover Newton Theological School, has attempted to give within the brief compass of his study a theology of worship. The theme naturally is profound, but the style is accomodated to any serious reader who may wish to know accurately the concepts of God upon which reasonable and intelligent Christian worship is based. Such chapter titles as "Worship and the Truth," "The Holiness of God," "Is God almighty?" and "God Is Love," give the direction of the author's thought.

The study deepens as it proceeds to the concluding chapters, which deals with the experience of Christ in worship, and the place of the Holy Spirit in the heart and experience of the worshipper. In summary Professor Hazelton declares: "The God of worship is the God of Christ. He is holy, dwelling in light unapproachable; yet also good, creating ever anew all that belongs to our peace. . . . Our world has great and agonizing need of such a God." (By Roger Hazelton. The Macmillian Co.: New York. Price $2.)

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1,000 Tongues to Sing

Bringing together approximately 1,000 leaders in The Methodist Church, a southwide convocation will be held in Nashville, Tennessee, March 11-14, it has been announced by Bishop Arthur J. Moore, of Atlanta, Georgia, chairman of the executive committee of the Southeastern Jurisdictional Council of The Methodist Church, the sponsoring body.

The personnel of the convocation will include Methodist leadership in nine Southern States, representing the denomination's boards of missions, education, evangelism, lay activities and the W. S. C. S.

Bishop Moore will preside over the general sessions, which will be held at First Presbyterian Church; and Mrs. W. H. Ratliff, of Sherard, Mississippi, president of the Jurisdictional Woman's Society of Christian Service, will preside over the women's sessions, which will be held at McKendree Methodist Church, morning and afternoon.

Joint evening sessions will be held in First Presbyterian Church and will bring to the speakers' platform outstanding educational and religious leaders in America.

Among the announced speakers are: Dr. John R. Mott, internationally-known Christian leader who was awarded the Nobel Peace Prize for 1946; Bishop Paul N. Garber, who has recently returned from his episcopal area in Europe; Mrs. J. D. Bragg, of St. Louis, Missouri, president of the Woman's Division of Christian Service, national organization of Methodist women; Chancellor Harvie Branscomb of Vanderbilt University; Presdient Ernest C. Colwell, of the University of Chicago; President Y. C. Yang, of Soochow University, China; Gordon Clapp, recently chosen director of Tennessee Valley Authority; General Feng Yu Hsiang, and other Christian leaders, including bishops and other officials of The Methodist Church.

A highlight of the convocation will be the Youth Night program, Wednesday evening, the 12th. It is expected that more than 1,000 young people will be present for this service. Missionaries and Christian nationals from many lands will attend. Mrs. Bragg and the Rev. Dr. Marshall T. Steele, of Dallas, Texas, are the announced speakers. Bishop Moore will deliver the closing address of the Convocation.

A Very Real American

(Continued from page 171)

excluded in courts of justice. And that, too, is an essential of our democracy.

"And, whether by administrative agencies acting arbitrarily against business organizations, or whether by investigating activities of the legislative branches, whenever these principles of the protection of an individual and his good name against besmirchment by gossip, hearsay and the statements of witnesses who are not subject to cross-examination are not maintained, then, too, we have failed in carrying forward our ideals in respect to democracy. That I deeply believe."

A Warning to Witch-Hunters

(Later in the evening Mr. Lilienthal made this statement:)

"There are always witch-hunters and people who will gladly defame and assassinate the character of others without responsibility. That is why we have a system of law. And that is why we have courts, and that is why we have rules of evidence.

"I will be very glad to be lynched if in the process of that lynching this lesson about what our history means is learned, and what the history of the common law means in the terms of protection of the individual citizen against irresponsible charges of witch-hunters."

Can The Dog Wag Its Tail?

(Continued from page 181)

legislative branch, so it ought to be in our church. And the executives of the boards represent the executive branch of our church government as far as program and policy is concerned fully as much as does the council of Bishops. But until such legislation is enacted, the annual conference can use discretion in sending to the General Conference more pastors on charges and fewer executives and men in detached service.

A second procedure which would help accomplish the preferable relationship between the churches and the administrative agencies of the church would be to have the proposed general program of the church for the next quadrennium submitted a year in advance by the executives of the boards to the annual conference boards related to their program. Why should we not be able to send to the General Conference delegates who know what the tenor of the opinion of the churches of the conference they represent may be concerning the program which is to be presented? If the General onference met over a longer period of time so that expressions of opinion could be interchanged, this proced would not be necessary, but under pres circumstances it would seem to be. I persuaded that the general boards "sho know now what they foresee as the prob program of our church for the next qu rennium. As our Spring conferences be to meet, it would be helpful if we knew w general proposals were to be made at General Conference a year hence. The ac on those proposals would be much more telligent if we did. And the resulting gram would be much more the expressior the churches in which that program must made effective than is now the case.

The tail has only been wagging the because of its enthusiasm for action, and cause the present procedure loaned it stren to that end. But it is not impossible for dog to wag the tail; indeed, it must bec a matter of fact.

Pastoral Counseling Cente

An interdenominational Pastoral Cour ing Center has been established in The Ca dral Church of St. Paul, Boston, Mass. lowing an experimental period of sev months during 1946 when the center staffed by professional and lay persons were interested in such service being vided, the response of the community fied the need and led to the establishmen

The pastoral Counseling Center is a pro of the Institute of Pastoral Care, Boston, The Cathedral Church of St. Paul. Dire of the center is the Rev. Henry H. Wiesba who has completed graduate study in ical pastoral training as well as the mas program in social case work. Before com to Boston, Wiesbauer was canon on the of the Cathedral of St. Paul, Buffalo, N York, as well as Protestant chaplain at Buffalo General Hospital.

A board of advisors, which meets monthly and guides both the director the executive committee in matters of gen policy, includes Dr. John W. Monks, an ternist; Dr. Robert Fleming, psychiart Professor Gordon W. Allport and Dr. S ley Estes, psychologists; Miss Margue Mayer, family case worker; the Rev. A. G man; Chaplain James H. Burns; the Rev. lin J. Fairbanks; Mrs. Basha Powers; Harriet Brown; Mrs; Nina Lee; Profe Paul E. Johnson; the Very Rev. Edwin J. Etten, and Mr. Arthur T. Lyman.

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Religion At Green Mountain

President Howard C. Ackley announces at new courses of study for the training f church office secretaries are being inaugrated next fall at Green Mountain Junior ollege, Poultney, Vermont. This two years' aining has been planned with the assistance f ministers, faculty and administration, to ve careful and rigorous instruction to young omen seeking competence in the vocation f church office secretary.

The curriculum will include certain spealized courses of particular value to the urch worker: the life and teachings of sus, world's great religious literature, philosphy of religion, dictation for church office cretaries, and office training for church sectaries. For general background there is ofred: English, communication, shorthand, pewriting, social studies, physical educaon, and the opportunity for several courses the student's choice.

The offering of this vocational training for urch office secretaries is of interest to minisrs, for many have long believed that such lucation would well take place in a college here there would be opportunity for culral advantages and work on a college level.

At Green Mountain, religion is an integral rt of campus life. Through the various acvities of the YWCA the student may paripate in group religious discussions and sume leadership according to her capability. he program of personality and aptitude sting is such that student counseling is on unusually satisfying basis.

Green Mountain Junior College, which is college for women, is of Methodist affiliaon. Qualifying students of all denominaons are welcome to register for this church ice secretarial training.

The college itself is fully accredited and joys an enviable history of 113 years. Its autiful campus is located in a lovely natal setting with lakes and mountains near ough to be used to full advantage.

Report on Newton Canvas

The 1946 Newton Mass. United Church nvass was the most successful one ever ld in this city and probably one of the ost successful in the country. Twenty-four otestant churches and the Jewish synague united in the venture and the other Protestant churches gave it their complete dorsement. The results were even better n the first year.

The 1946 canvass shows an average of 34 w pledges per church and $32,222 in new onel; total budgets of the co-operating urches of $340,034 raised and every church ognizing this co-operative effort to be the ablished method for budget raising.

Some of the comments on this year's work re, "The results in my church were simply believable," "The city-wide effort was bet- this year," "better publicity," "better erature."

The department of the United Church nvass of the Newton Council of Churches sists of William V. M. Fawcett and David Tibbott, co-chairmen, Charles E. Downg, Mrs. Frank A. Day, Jr. and The Rev. Henry Shillington.

"THOU SHALT LOVE THY NEIGHBOR"

Being a Neighbor

BEING a neighbor seems to be such a simple matter. The poorest, the humblest, the least can be a neighbor. Yet in this story of the Good Samaritan, Jesus declares that being a good neighbor is the way to fulfill the law of love. He makes this the test in the great judgment scene. On the right he puts those who were good neighbors, who gave food to the hungry and clothes to the naked, who visited the sick and those in prison.

Jesus makes clear what it means to be a neighbor. It is simply helping people in need. It is love in action. It is the disciple carrying on that service of men to which Christ gave Himself on earth.

He tells us who our neighbor is: he is our brother man, more especially the one in need. Once neighbor meant simply the man next door: it was **neighe-bour,** near-dweller. But now in Christ there is no near or far, and no dividing lines of race or color. In Him we see every man as God's child and so as our brother.

Never was there such need of men being neighbors. In Europe and Asia God's little children are starving while we live in plenty. How shall we escape God's judgment? The world has become one neighborhood and we have not learned to be neighbors.

Stewardship is being a neighbor.

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Watch This Page for an Announcement That Will Be the Talk of Northeastern Methodism